

THE PRIEST

Vol. III

MAY, 1947

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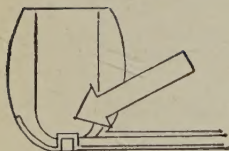
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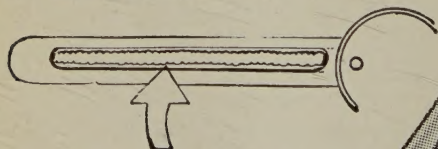
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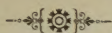


GOOD FOOD FOR
PLEASED GUESTS



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A Purse for Our Blessed Mother

LAST year our Bishop celebrated the silver jubilee of his Episcopal Consecration. His clergy feted him at a banquet, using the occasion to present him with a good substantial purse.

When the celebration was first organized, we all got a circular from the chairman, calling on curates to contribute \$50, with pastors—because of their greater dignity—having the special privilege of donating \$100.

It was all done with remarkable good spirit, too. There was a bit of the usual clowning, the jibes and nudging at clerical get-togethers, but most of us were sincerely anxious to join in with anything that might ease the burden and lighten the worries of our Bishop in his declining years. He is good and gracious, with a pastoral experience before his Consecration that makes him tolerant of our efforts and sympathetic with our shortcomings.

There was the more sober thought, too, that we owe our grace of state to the imposition of his hands; it is by his **beneplicium** that we have our ineffable power of consecrating and absolving.

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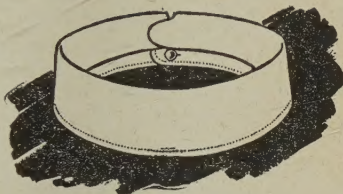
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of our Bishop's jubilee—except that now it is a purse being raised for the Mother of God Herself.

What have we received—we priests—that hasn't come to us through her? Haven't we prayed to her from childhood to protect our purity and our vocation? When were we in a scrape of any sort that we didn't run confidently to her arms! Don't we owe our perseverance in our vocation to her intercession, and didn't we chant her song of joy on the day of our ordination, consecrating our priesthood to her service?

This is the hundredth anniversary of her choice as Patroness of our country, and we priests are raising a purse. If all 38,000 of us gave \$30 each, we would have a cool million right there. But who would give her less than he gave

his Bishop? Fifty dollars from every parish priest: is that too much for Our Lady? Can anyone stint, or be cautious or stingy, when it comes to a gift for our blessed Mother?

Out on Washington's Wisconsin Ave., there is a hill over-looking Rock Creek Park, and there the Episcopalians are erecting their National Cathedral. It is a magnificent stone structure, replete with beautiful chapels, ornate with stone imagery, hammered iron, and stained glass. Still incomplete, the nave at least is finished and the building—monument to a false creed—swarms with tourists from dawn until dark.

On the other side of town is our National Cathedral, dedicated to our Blessed Mother—a decaying basement, a source of national em-

THE PRIEST

MAY, 1947

VOL. 3, No. 5

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."

First Epistle of St. Paul to Timothy (iv. 16)

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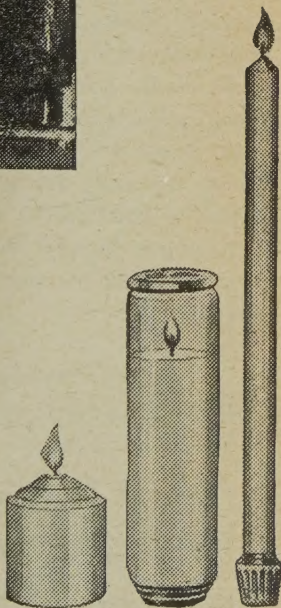
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barrassment to Catholics, an object of constant apology, witnessing our apparent lukewarmness to Our Lady.

Five million dollars is needed. (For comparative purposes, a single battleship costs eighty million!)

For the sake of our Blessed Mother, get behind the collection. Tell the people to contribute the money they would otherwise spend on candy and flowers for Mother's Day—and send in your personal contribution right now, either to us or direct to the Shrine.

"Freely ye have received, freely give!"

Agitprop through Movies

Waugh is deadlocked, they say, with moviedom over the filming of his *Brideshead*. It's a Catholic book, but Hollywood doesn't want a Catholic movie. Which prompts us to wonder. . .

This country is one-third Catholic and our population is urban. If per impossible Protestantism should succeed in organizing a perfect boycott against a film, would not Catholic America be able to pay its way?

It's good business to have "Duel in the Sun" condemned on moral grounds; bad business, apparently, to film a movie that would invite criticism by bigots. Why?—what's the difference? — in box-office terms?

Which brings us to still another point: Aren't there enough of us Catholics to warrant the organization of a firm for filming Catholic movies along the plush lines of Paramount, Warner Brothers, and M. G. M., for exhibition at Radio City and in all the other theatres of the country?

Of Interest to
The Clergy and Religious—

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Written for Children

By

Nicholas Schneiders, C.P.

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This remarkable work is a series of conferences on the Passion. Being addressed to young children, it is written in a style of utmost simplicity, in language not beyond the grasp of an eight year-old child. Yet the ideas and aspirations are at times lofty and supernatural.

The detailed account of our Lord's physical sufferings would indeed beget an attitude of human compassion; but more than this is needed if meditation on the Passion is to elicit in us a sorrow for our sins. We must view those sufferings as something caused by our offenses, as the price of our redemption.

All priests and trained catechists are able to expound this Christian doctrine to adults, but many of them feel thwarted when attempting to explain it to children. At an early age children must be taught the evil of sin. For them no less than grown-ups, an effective help in establishing a supernatural motive of contrition is the association of sin with the suffering of Christ. The connection is insistently and impressively set forth in WITH JESUS SUFFERING.

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It seems like more than a good propaganda-angle; it looks like good business for a few enterprising Catholics who want to do good and make out at the same time.

'Treatise On the Gods'

It occurs to us that some might like a brief bibliography for the questions raised by Mencken's *Treatise on the Gods*, discussed in the book-section of this issue. It is impossible to discuss the thousands of items he tosses off: some of them absolutely groundless, some of them distorted in varying degrees, some of them factually certain but misunderstood or rigid in their present context.

Right off the reel, we would suggest Knox's *Broadcast Minds* (Sheed & Ward) in which the brilliant Monsignor discusses the original edition of Mencken's work in thirty-two close-knit pages.

For anthropological phases, we recommend, as handy and easy to come by, Karrer's *Religions Of Mankind* (likewise S & W); Schmidt's two valuable works: *The Origin And Growth Of Religion* (Methuen); and *Primitive Revelation* (B. Herder). Chesterton's *Everlasting Man*, referred to in the review itself, is altogether wonderful for the cool sweet breath of common sense blown through the somewhat murky

Continued on page 388



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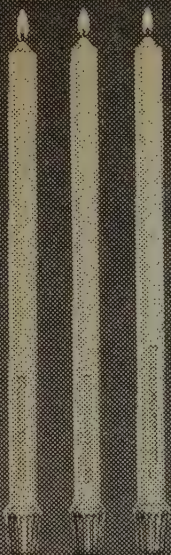


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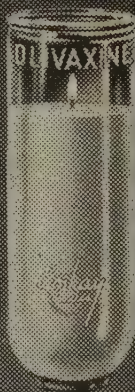
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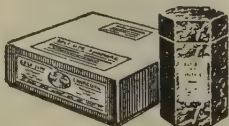
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VOL. III

MAY, 1947

No. 5

Editorial Comment

Why Another Big Collection So Soon?

Mother's Day for the National Shrine

EVERY priest who is associated with parish work, whether as pastor or curate, has received a letter from a Committee of Bishops commissioned at the last general meeting of the Catholic Hierarchy to arrange a collection on Mother's Day to raise funds for the completion of the National Shrine to Mary Immaculate. The clergy were asked, themselves in the aggregate, to contribute \$1,000,000.00 over a period of five years for the interior embellishment of the Shrine. That they cherished the idea is evident from their very generous response.

It was indicated in a letter sent to them that an average of \$30.00 per priest would create the \$1,000,000.00. Many, realizing that priests belonging to Religious Orders and pastors in charge of little parishes in the West and South might be unable

to contribute their quota, are sending \$50.00 and \$100.00, and some, of course, more. A contribution of \$50.00 in five installments over a period of five years will work a hardship on very few.

Some priests, quite willing to make a personal contribution, have thought that the Mother's Day Collection follows a little too closely the Laetare Sunday Collection, whose objective was \$5,000,000.00 or more on a single Sunday. This was given very serious consideration by the Bishops, some of whom felt the same way. But other considerations, also carefully weighed, prevailed.

For instance, the Crypt, or basement church of the National Shrine, now twenty-six years old, is threatened with deterioration, and a further long delay in providing for the erection of the superstructure would

be fatal. Then this happens to be the Centenary Year of the selection of Mary Immaculate by Pope Pius IX as Patroness of our Republic. It will require several years to complete the Basilica, and many Bishops thought that it should be ready for consecration before the observance of the Centenary of the Promulgation of the Dogma of the Immaculate Conception in 1954.

If it were proposed to raise another \$5,000,000.00 from the Catholic people on a single Sunday, it would appear to be an imposition, but it was the mind of the Bishops that the priests should announce the collection, get behind it, and have the people give as their love of Mary may prompt them to give. Many pastors would rather have one collection for \$5,000,000.00 than five collections each designed to raise \$1,000,000.00.

Had it not been for the many collections of food and clothing and money in 1945 and 1946, the collection for the National Shrine would have been gathered earlier, because a *Victory Memorial* would have had a wonderful appeal not only to the GI's, but to Catholics generally. Pearl Harbor, it will be recalled, was attacked on the feast of the Immaculate Conception, and the war was brought to an end in the Pacific on the feast of Mary's Assumption.

People who spend \$1.00 a week on cigarettes, cigars and

drinks should cheerfully spend \$1.00, once in a lifetime, for a beautiful church honoring their Heavenly Mother. An average of \$1.00 per family would raise the \$5,000,000.00. But do you not believe that, on Mother's Day, when father and children will receive Holy Communion with mother and for her, each wage-earner in the home would be glad to honor his mother by giving, in her name, a small gift to her Heavenly Mother? Do you not believe that Mother's Day should be spiritualized, especially among Catholics, and not remain a pagan observance?

If, therefore, all pastors urged their entire congregations to attend Mass and receive Holy Communion for the mothers of the parish, each group of father and children honoring their own mother, Mother's Day would become spiritualized, and the offering for Mary's Shrine would be given so eagerly and cheerfully that any talk about an "imposition" would fall flat.

It will be interesting for the priests to know that the Religious Community which promotes devotion to the Miraculous Medal and the Religious Order which fosters devotion to Our Lady of Perpetual Help, have each pledged a \$100,000.00 chapel to grace the interior of the National Shrine. You will pay their pledge, in the name of their clients, within the next five years. They will also be interested in knowing that the

Bishops of the United States will be asked to contribute an average of \$1,000.00 each to pay for the main altar in which will be enshrined a beautiful mosaic of the Immaculate Conception contributed by the late Pope Benedict XV, after he urged the Catholic Hierarchy of the United States to complete the edifice at an early date.

For the present we are thinking of completing the superstructure in order to save the \$2,000,000.00 which has already been expended on the beautiful Crypt. It will not be difficult to procure the interior furnishings of the Shrine.

The letters accompanying do-

nations from priests ring with enthusiasm and the same clergy are sure that the people will be *grateful* for an opportunity to give rather than grumble over another collection.

If pastors had special envelopes printed for the Mother's Day Collection it would not interfere, in the slightest manner, with the people's regular Sunday contribution to the parish.

We would propose that all members of the family, father, mother, children, give jointly in one envelope as "Our Family offering for a victory memorial to Mary Immaculate, Patroness of our Nation."

✠J. F. N.

Figures Don't Lie

The New York Times under date of December 29th published the following letter from Father John La Farge, S.J. The letter is in answer to the objection raised by a group of Protestant clergymen to the presence of a United States envoy at the Vatican.

The clergymen observed that "the Protestants . . . constitute the overwhelming majority of the Republic." One would like to know the exact figures upon which this statement is based, since the majority of United States people are not Protestants, if we can rely upon the figures of the Protestant bodies. The 1936 census of religious bodies reports as affiliated with all church groups 55,807,366 persons. Of these, 19,914,937 were Catholics, 4,641,184 were Jews, meaning a total of 24,556,121 non-Protestants. There are 21,251,245 in other religious groups, including 356,638 Eastern Orthodox.

The rest of Americans are presumably not affiliated with any religious group, or are too young to participate, according to the practice of some Protestant bodies. In any case the "overwhelming majority" of the United States is not Protestant, unless mere absence of any religious affiliation constitutes a person a Protestant. These proportions are still being maintained, although the numbers have grown.—**Information.**

The World Struggle against Communism

John F. Cronin, S.S. -

*We must get
the facts*

PRESIDENT Truman's appeal that the United States enter upon a crusade to stop communism was a dramatic event in American foreign policy. There are even predictions that it will be called the "Truman Doctrine," just as we now speak of the "Monroe Doctrine." Nevertheless, the American public is sorely puzzled by events. Generally it seems to approve stopping Russia before it gets too strong. But it is bitter that the recent costly war would bring only an armed peace.

Government policy makers have only themselves to blame if the public is not enthusiastic in supporting the new program. During the War, the propaganda agencies of our government painted the Soviet Union as an heroic and democratic ally. Since the War, the powerful appeasement group in the Capital continued the illusion that Russia could do no wrong. Is it surprising that the new line came as a shock to the average citizen?

Nonetheless, the Truman Doctrine does deserve full and unqualified support. If we do not stop the Soviet now, tomorrow

may be too late. The logic of such facts should not be overlooked, no matter what our emotional reaction to continued intervention in world affairs. The following considerations indicate why action must be taken now, before it is too late.

In the first place, hostility between the Soviet and the capitalist world can be assumed. It is inherent in the doctrine of communism. It is explicit in the press and radio attacks upon us. It is implicit in the five-year plans and the large standing armies of the U. S. S. R. and its controlled countries. No other interpretation may be given to Comintern activity in Latin America and the colonial lands. This hostility is officially proclaimed as a war of survival. Either communism or capitalism must perish.

The second point is that the Soviet Union might obtain the power to conquer the United States. It already has the manpower and natural resources. Its scientists are of the highest caliber. But it lacks technicians and skilled labor. Only if it can acquire such technical help through the communization of Western Europe can it build an invincible military machine. Hitler boasted that with the skill of the West and the unlimited

Father Cronin, an Associate Editor of "The Priest," is on the staff of the N.C.W.C.

resources of the East, he would be invincible. Stalin plans to use that idea in reverse. Sweden, Czechoslovakia, Italy, Belgium, France, Holland, Germany, and Switzerland combined would give one of the finest skilled-labor pools in the world. Perhaps England should be added to the list, since it could hardly remain free if Europe went completely communist.

Now we can see the reasoning behind the Truman Plan. It is a desperate attempt to hold the *status quo* until we can begin to move back the Red tide. Not that the *status quo* is at all desirable. Not only is Eastern and much of Southern Europe under communist control, but France and Italy could join them at any moment. Any move which subjects a free nation today to Soviet power might start an avalanche.

The menace of communism lies not merely in terms of building up a military potential. There are dangers connected with its political penetration which should not be overlooked. Present Comintern strategy calls for the winning over of the Latin American world and the isolation of the colonial world. If this succeeds, it could well lead to a bloodless conquest of the United States. The tactics would be those of economic warfare, cutting us off from vital materials needed for our industrial economy. The Soviet is threatening control of areas which contain three-quarters of the

world's oil, half of its uranium, much of its thorium, to say nothing of tin, lead, and other essentials for industrial life. If they could obtain these and thus strangle our economic life, they would leave us helpless.

There are many stages which precede full-fledged war. Thus, at the present moment the Soviet Union is waging actual psychological warfare against us. It is attacking us constantly through propaganda, and is seeking to outmaneuver us everywhere. Equally warlike are its moves in the political sphere. They add to a pattern of Soviet aggrandizement, which would at the same time isolate the English-speaking world. This political war is a preliminary stage to economic warfare. It also seeks to capture the technology and skill needed as a backbone for military conquest.

If we face the fact that war with Russia has begun in some phases, and is being prepared in other phases, we can work out a realistic foreign policy. The essential element in this policy is to stop Russia from communizing Europe and thus acquiring the needed industrial skill. If we do this, we can head off the third world war. Psychological, political, and economic warfare cannot conquer us when they are backed by military might. The key to the puzzle is Germany. Germany as a powerful, democratic nation, could lead to a prosperous Europe. But if Germany is absorbed in one way or

other into the Soviet sphere, then Russian power will eventually surpass our own.

Almost as important as Germany is China. A Red China would mean immense human and economic resources at the disposal of the U. S. S. R. On the other hand, if we built up a powerful China, the Soviet would be forced to move troops and material to counter a potential threat to its Eastern territory. This would take the pressure from Europe and enhance the chances of removing the communist yoke from Poland and the Balkans.

Latin America cannot be omitted from the picture. Our inept intervention in the Argentine has cost us much of prestige built up by the Good-Neighbor Policy. It has been capitalized upon by the Soviet Union and its alert agents. The possibility that our Latin neighbors, Catholic as they are, may side with the U. S. S. R. against us is by no means remote. Much thought must be given to a new policy towards the nations South of us, lest we find ourselves alone in a world struggle.

These facts all point to one important conclusion, that the struggle against world communism is complex to the extreme. It is not enough to be against communism in general or to oppose Soviet expansionism. Intelligent opposition means thinking the problem through to detailed conclusions. Unless we focus our thinking on key prob-

lems, we scatter our effectiveness through generalities. To be effective, our fire must be concentrated upon key spots.

This poses a problem for the busy priest. It is difficult for him to keep up with all phases of every world problem. But is it too much to ask priests to subscribe to a weekly or monthly periodical which has a sound viewpoint on world communism? We are really fortunate to have magazines such as the *New Leader** and *Plain Talk*† to do the work of digesting complex world news. Are we really giving our people sound guidance in the struggle against communism if we do not have such minimum sources of information for ourselves?

Let us face facts frankly. We have opposed communism for decades, but we have accomplished little that has been really effective. Is the fault with the diabolical perversity of the world, or might it lie with our own technique? With due concessions to the work of Satan, this writer would be inclined to lay much blame on our own ineptitude. Inaccurate attacks and vague generalities have done more harm than good. What we needed were complete facts, and then definite, concrete, intelligent, and hard-hitting programs.

*Weekly, \$3.00 a year; 7 East 15th St., N. Y. C. 3

†Monthly, \$3.00 a year; 246 Madison Avenue, N. Y. C. 16

Information Wanted

THE Priest has been asked to co-operate in gathering precise data on the current circulation of Catholic-information articles in the secular press. There was a time when those interested in the movement knew precisely where matters stood—that was when the late Mr. Karl Rogers was in sole charge and the apostolate was still relatively small. But since then it has expanded so widely and so many agencies are now at work on the project that—well, it will require the cooperation of priest-readers all over the country to help take inventory.

We distinguish five types of publication:

1. The use of NCCM-Narberth copy in *free* space.
2. The use of NCCM-Narberth copy in *hired* space.
3. The use of Kelly, Zahrndt, Kelly copy (originating in St. Louis) in *hired* space.
4. The use of locally-written copy in *free* space.
5. The use of locally-written copy in *hired* space.

We submit the information at hand. Where these are other than NCCM-Narberth copy in free space, the entry is followed by the classification number (as above) in which it falls. The list is incomplete and in some cases obsolete. That is where you come in.

If Catholic-information articles are appearing in your com-

munity and the paper is not listed here, will you please send a postal to the Rev. Richard Ginder, Blairsville, Pa., listing the source of material, the name and circulation of the paper (estimate, if necessary), its location, and whether the space is free or hired.

If, on the other hand, articles have stopped appearing in your community and the listing is still on record here, will you likewise advise Fr. Ginder? He promises to let the readers know the results as soon as the returns are tabulated.

ARIZONA

Flagstaff, Coconino Sun	4,300
Holbrook Tribune-News	2,821
Phoenix, Arizona Rep.	54,809
Winslow Mail	3,864

ARKANSAS

Newport, Jackson Co. Democrat	1,540
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CALIFORNIA

Bakersfield, Kern Herald	6,636
Long Beach, Press-Telegram	61,151
Los Angeles, Southwest Topics-Wave	26,452
Merced Sun-Star	5,185
Wilmington Press-Journal	10,894

COLORADO

Aspen Times	1,240
Crawford Chronicle	422
Denver Monitor	90,500
Gunnison Courier	900
Trinidad Chronicle-News	4,557
Trinidad Morning Light	3,400

CONNECTICUT

Torrington Register	8,354
Waterbury Democrat (4)	10,343

FLORIDA

Lake Worth Leader	2,500
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GEORGIA

Irwinton, Wilkinson	
Co. News	1,200
Sandersville Progress	1,500

IDAHO

Cottonwood Chronicle	?
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ILLINOIS

Beardstown, Illinoian Star	2,678
Carlinville Democrat	2,381
Carlinville, Macoupin	
Co. Inquirer	2,584
Chicago Heights Star	10,646
Chicago Heights	
Town Crier	4,521
DeKalb Chronicle	6,452
Delavan Times	587
Edwardsville Intelligencer	4,662
Eldorado Daily News	?
Farmersville Post	?
La Grange Citizen	3,210
Lawrenceville	
Daily Record	3,126
Spring Valley Gazette	1,517
Trenton, Clinton	
Co. News	1,223
Virginia Gazette	1,500

INDIANA

Ferdinand News	?
Indianapolis News (5)	165,000
Tell City News	4,284
Tell City, Cannelton	
Inquirer	4,800
Vincennes	
Sun-Commercial	13,074

IOWA

Dodgeville, Mediapolis	
News-Era	?
Eldon Forum	1,482
Greenfield, Adair Co.	
Free Press	2,808
West Point Bee	700

KANSAS

Bennington News	?
Ellinwood Leader	1,000
Tipton Times	450
Troy, Kansas Chief	1,500

KENTUCKY

Central City Messenger	2,450
Central City Times-Argus	?
Earlington News	1,266
Louisville (???)	???
Shively Jeffersonian	6,600

LOUISIANA

Abbeyville Merldional	1,600
Bunkie Record	2,500
Bunkie Weekly-News	1,500
Eunice News Era	?
Natchitoches Times	3,300
Reserve, L'Observateur	?
Ville Platte Gazette	1,700

MAINE

Bangor Daily News	52,570
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MARYLAND

Baltimore Correspondent	12,000
Preston News	3,361

MASSACHUSETTS

Abington Advertiser	?
Barre Gazette	1,150
Clinton Item	2,859
*Cohasset Cottager	
*Duxbury Pilgrim	
Framingham News	10,000
*Hanover Advance	
*Marshfield Mail	
Melrose Free Press	8,800
Melrose Leader	?
Milford Daily News	5,300
*Norwell News	
*Pembroke Colonist	
*Rockland, Plymouth	
Co. Press	
Revere Journal	9,565
*Scituate Herald	
*South Weymouth Sun	
Springfield Republican	12,000

MICHIGAN

Detroit, Southwest	
Detroiter	6,400
†Ecorse Enterprise	
†Ecorse Herald	
†Ecorse Township-Tribune	
†Lincoln Parker	
†Melvindale Messenger	
Redford Review	7,146

MINNESOTA

Albany Enterprise	857
Chisholm Tribune-Herald	1,893
Cold Spring Record	?
Hermion Review	700
Lohrville Enterprise	?
Excelsior, Minnetonka	
Herald	1,020

*Combined Circulation 6,150

†Gross circulation about 20,000

Mankato, No. Mankato	
Review	500
Mankato Free Press	13,290
Maple Lake Messenger	600
Richmond Reporter	550
Shakopee Argus-Tribune	1,390
Willow City Review	?

MISSOURI

Chillicothe, Constitution	
Tribune	4,900
Linn, Unterrified	
Democrat	1,650
Linn, County Republican	1,560
Norborn Democrat &	
Leader	988
Potosi Independent	
Journal	2,100
Thayer News	1,200

MONTANA

Butte, Montana Standard	24,551
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NEBRASKA

Bloomfield Monitor	1,100
Emerson Tri-County Press	886
Hartington Herald	1,685
Hartington, Cedar Co.	
News	1,969
Lindsay Post	?
Omaha, North Omaha	
Booster	?
O'Neill Frontier	1,140
Stuart Advocate	420

NEW JERSEY

Berlin Breeze	3,065
Blackwood Observer	?
Bloomfield Independent	
Press	5,734
Bordentown Register	3,000
East Orange Record	4,521
Gloucester News	3,100
Orange Transcript	9,200
West Orange Chronicle	?
Paterson Evening News	30,550

NEW MEXICO

Santa Fe Register	?
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NEW YORK

Alden Advertiser	925
Blasdell Herald	2,500
Brooklyn, Canarsie	
Courier	2,079
Cohoes American	7,694
Corfu Enterprise	200
Cherry Creek News	750
Ellicottville Post	1,285
Hammond Advertiser	910

Hoosick Falls	
Standard Press	2,482
Lindenhurst Star	2,155
Lockport, Union Sun	
& Journal	9,072
Mechanicville Times	2,238
Mechanicville Saratogan	?
North Chili, Gates	
Chili Press	3,800
North Creek News	760
North Tonawanda,	
Evening News	6,903
Ogdensburg Journal	5,351
Oneida Dispatch	4,352
Oswego Palladium-Times	12,471
Salamanca Republican	
Press	2,633
Schenectady Gazeta	
Tygodniowa	6,400
Shuylerville Standard	2,000
Tully Times	856
Yonkers Herald-	
Statesman	26,873

OHIO

Chillicothe Republican-	
Herald	2,325
Nelsonville Tribune	3,159
Waverly Watchman	1,908

OKLAHOMA

Enid Morning News	14,613
Wagoner, Haskell News	?

PENNSYLVANIA

Elizabethtown Chronicle	4,000
Erie Dispatch-Herald	33,093
Feltonville Weekly	8,500
Greensburg Morning	
Review & Daily Trib.	12,908
Hastings, North	
Cambria News	804
Irwin, Republican	
Standard	?
Jeanette News-Dispatch	5,633
Johnstown Democrat	35,000
Juniaata (Phila.) News	5,000
Latrobe Bulletin	8,168
Ligonier Echo	1,650
Monessen News News-Call	?
Monessen, Daily	
Independent	4,538
Mt. Pleasant Journal	5,437
New Alexandria Press	?
New Kensington Dispatch	9,081
North East Breeze	2,910
Olney Times	18,000
Punxsutawney (?)	?

Scottdale Independent-Observer	2,695	Spokesman Review (2)	117,108
Tarentum, Valley Daily News	8,673	Tacoma News-Tribune (2)	51,908
Vandergrift News	4,339	Walla Union Bulletin (2)	14,872
Youngwood, Westmoreland and Messenger	?	Wenatchee World (2)	12,000
		Yakima Herald (2)	20,325
TENNESSEE		WEST VIRGINIA	
Jackson Sun	10,046	Moundsville Journal	3,281
Lawrenceburg Democrat-Union	3,807	Parkersburg News	7,648
		Parkersburg Sentinel	15,173
TEXAS		WISCONSIN	
Harper Herald	900	Black River Falls, Banner-Journal	?
VERMONT		Gillett Times	700
Burlington Daily News	5,312	Laona, Forest Lake Tribune	?
Enosburg Standard & Times	800	Prairie du Chien Courier	1,996
Richford Journal & Gazette	817	Soldier's Grove, Kickapoo Scout	800
VIRGINIA		Sauk City, Pioneer Press	?
Hopewell News	2,700		
Norfolk, Virginia Pilot	77,505	FOREIGN	
WASHINGTON		Boorowa, N.S.W., Australia, News	?
Aberdeen Daily World (2)	15,700	Powell, B. C., Canada, Town Crier	?
Chewelah Independent	1,447	Vancouver, B.C., Canada, Columbian (2)	11,000
Kirkland, East Side Journal	2,450		
Seattle Post-Intelligencer (2)	273,594		

"O Lord, Deliver Us!"

Ralph Waldo Emerson once delivered an address at Middlebury College. That "curious, sociable, cheerful public funeral," as Henry James called him, presented some ideas that a minister, sitting on the platform, deeply disliked. He had no opportunity to rebut the remarks of the grandiloquent Transcendentalist, but he was invited to offer the closing prayer, which he did with fervor:

"We beseech Thee, O Lord, to deliver us from ever hearing any more such transcendental nonsense as we have just listened to from this sacred desk."

Break for Church-goers

New Barnet, England—Rev. A. F. Osborne changed the time of morning service from 11 a.m. to 9:30 because "I want to give women a chance to cook their Sunday dinners and men to have their round of golf after they've been to church."

The Scandal of Catholic Education

A challenging indictment

H. A. Kelly, O. P.

"**G**OD made me to know Him, to love Him and to serve Him in this world, and to be happy with Him in the next."

The little head bobs. The little tongue wags. The words come out like toy soldiers marching.

"One-two-three-hup! One-two-three-hup!"

The child sits down with an air of virtue. And we smile with an air of virtue. Catholic education, we think complacently, is doing its job.

Is it?

Fifteen years of missionary work have convinced me that it isn't. They have convinced me that it most emphatically isn't.

"God made me to know Him, to love Him, and. . ."

Catholics say it. But how many live it?

"One-two-three-hup! One-two-three. . ."

The words come out in perfect order and rhythm.

You could dance to them. You could set them to music. Like Chesterton's breaking glass, they make a lovely sound. But—

What happens in the youngster's head?

What happens in his heart?

What happens in his soul?

The writer, a veteran missionary, is stationed at St. Raymond's Church in Providence.

The only honest answer I can give, in far too many cases, is "very little." Very little—if anything.

The only honest conclusion I can reach is that there's something desperately wrong with our system of education.

For seventy-five years we've supported our own schools. We've spent more millions than I care to think about. We've built fine buildings. We've poured in the lives and zeal of thousands upon thousands of priests and brothers and sisters.

And what's the result?

The answer that my observation gives is, "A very mediocre type of Catholic."

Leakage from the Church is frightening.

Divorce is no longer a scandal to Catholics.

Mixed marriages are multitudinous.

Unbaptized children are numerous.

Ignorance of our Faith is appalling—in the full sense of the word appalling.

And I'm talking about graduates of our Catholic grade schools.

I'm talking about graduates of our Catholic high schools.

I'm talking even about graduates of our Catholic colleges.

Pick out any ten in the eighth grade. Ask them the most elementary questions. If you're not shocked at the answers, you're shock-proof.

Pick out college men and women. Ask them for an explanation of the doctrine of infallibility. Try them on the classic question about the Virgin Birth and the Immaculate Conception. Or simply request that they explain the Lenten regulations.

As likely as not, your hair will stand on end.

Or watch their behaviour.

Observe the way the girls are dressed at the proms. Find out where they go with the boys after the dance is over. Get a Diogenes lantern and go in search of the virtue of modesty.

Or try another tack.

Go into a parish and try to organize something. Look for men and women who know their Faith, who care about it, who'll work for it, who'll suffer embarrassment for it—or who can't be embarrassed because they know they're right and the world is wrong.

Count your loyal helpers. Examine the enrollment—no, better, go to a meeting of the Holy Name, the Altar Society, the Young Peoples' Group.

What's wrong?

Well, of course there's the old Adam in all of us, but—

Is Our Method Superficial?

The trouble here seems to be at least as much ignorance as cussedness. These folks don't know. The most cursory exam-

ination will show it. They don't realize. They don't appreciate. The things they've been taught haven't penetrated. We've applied a beautiful varnish—but it cracks in the first frost.

Oh, sure, Mary's going to the Catholic school, and Sister Caritas has her well in hand, and she'll grow up a pious little person. . . Will she?

One day not long ago, a good sister brought a young girl to me. "Father, she's a graduate of our school, and she hasn't been to church since she graduated."

Why not?

The girl told me straight: "I can't see this church-business. I'm doing all right."

That from a high school graduate. That, after twelve years of Catholic education. Why?

Look around you. Here they come, our children; just like the words that march out of their mouths. . . "One-two-three-hup! one-two-three. . . ." Into the church. Into the pews. Into the confessional and out again. A sigh of relief. "Thank God that's over for another month" (or week as the case may be).

In like robots. Out like robots. No questions asked. No consideration of temperaments and personalities. No thought of individual souls. No choice as to which confessor a child might prefer. No arrangements for a spiritual advisor. No discussion of the meaning of confession.

And so to the children's Mass on Sundays. One-two-three-hup! And up to the Communion rail-

ing, pew by pew. What if it should happen that one of those children felt himself to be in mortal sin? What kind of heroism would it take for him to be the only one to stay in his seat?

One-two-three-hup! Who has done this to us? Is it educational Prussianism that has stolen upon us out of Germany via Horace Mann by way of the public schools? What's up with the Catholic schools?

Now go higher for a moment. Examine our adults. Let a crowd of pagan physicians sign a statement advocating medical murder—euthanasia. Or a crowd of pagan intellectuals come out for the pollutionism called planned parenthood. Or a group of pagan judges hand down decisions smelling to high heaven with godlessness. What happens?

Is there a prompt and forceful counter-propaganda from the Catholic doctors, the Catholic intellectuals, the Catholic judges and lawyers? You know there isn't! Why? Somewhere along the line, we've failed to make militant Christians of them.

Or let some one ask a question or raise a challenge in any adult gathering you want to mention. Where are the Catholics whose Faith is at their fingertips, who can explain and defend doctrine, who can silence error with truth? Find them, if you can. Find them in any numbers comparable with the throngs who graduate from our high schools and colleges every year. If we kept them all, even as practicing

Catholics, our churches wouldn't hold them. And if half of them were wise and militant Christians . . .

Well, atheism and paganism wouldn't be on the offensive. They'd be doing the apologizing. We wouldn't. Christianity would be making the atmosphere. And people who are genuine Christians, genuinely working to spread the truth, wouldn't be considered pious biddies and crackpots.

Religion—Education's Stepchild

The conclusion seems inescapable to me that we have grasped at shadow and dropped the substance. We've been so concerned about AA ratings in the non-essentials that we've made religion a poor second in the schools. It's one of the subjects in the curriculum, instead of being the center and heart of all studies. From being the reason-for-being of our educational system, it has become an accessory.

Maybe I can illustrate what I mean. The arithmetic teacher will tell you that religion isn't her field. It is her field. Two and two make four. She'll admit that. Why? Two and two make four because God is in His heaven; because truth is truth; because the eternal is unchangeable. From the proposition that two and two make four, anybody with half a mind can reason to the existence and everlasting truthfulness of God. Two-and-two-make-four is what makes the sun rise, and the tulips bloom in

the spring, and the Great Dipper stay in place in the night sky. Two-and-two-make-four holds up the hills and scoops out the valleys and builds the pyramids and runs the trains. Two-and-two-make-four is what keeps the human race sane. It's truth and consequence; freedom and responsibility; fun and frolic and stern duty. Because two-and-two-make-four, you'd better not cross the street against the red light; you'd better not step off the Empire State Building; you'd better not break the Ten Commandments. Two-and-two-make-four in the infinite love of God which sets us up in an earth that buds and flowers and sets the birds to singing for our delight, and tells us that if only we'll co-operate, we shall have for all eternity such happiness as ear hath not heard and eye hath not seen. The man or woman who can't preach a sermon with Two Times Two Equals Four for text is not in love with God and not in love with God's world, and desperately needs to go back to childhood and learn the meaning—the real meaning—of arithmetic.

It is so for each of the students. And if it is not so—if it is not this that we are teaching our children—then we had better go back to first principles and start over again.

Am I too severe? Consider the Mass. Consider what the Mass is. Consider what the Mass could be made to mean to children. But show me a school

where the children don't take their vacation from Mass as they take their vacation from the classroom. Show me one where, the moment Sister isn't there to one-two-three them into church, they don't stay home. Show me a school where the youngsters assist at Mass in any numbers and with any devotion, not because they've got to, but because they want to.

Or quiz your adults. Stop them as they leave the church, and inquire, "Why do you come to Mass?" "It would be a sin if we missed, Father . . . Oh, I guess we just go. . . Why, I've never missed Mass since I was a kid. . ."

But to adore God? To love God? To thank God? It hasn't occurred to them. God? Why, He's kind of far away, isn't He? Is there something to the occasional taunt that if Catholics didn't "have" to go to Mass, our churches would be as empty as the Protestant—or nearly as empty?

And marriage! The Sacrament of Marriage . . . Matrimony a holy thing. Make the rounds of the homes and ask the husbands and wives what marriage is. Ask them how long it's been since they read the Nuptial Mass. Draw them out; find out how much they understand of the sanctity of the state they are in.

You'll be unpleasantly surprised.

"God made me to know Him, to love Him, to serve Him. . ."

"One-two-three-hup!"

Sixteen years of education are well spent if they teach that and nothing more; if they burn those twelve words into the heart and soul and entire being of the student. And sixteen years of education are wasted if at the end of them those words are still merely parroted—even though in all else the young man

or woman is a prodigy. Isn't it high time, and then some, for us to get firmly back to that fundamental fact?

Two plus two will always be four. And we ought to be making our youngsters understand why. Otherwise they're living in an echoing vacuum, sans sense, sans purpose, sans holiness.

Three Works of the True Lover

Emerson once said, "What you are thunders so I can't hear what you say." The non-Catholic listens. But he doesn't really hear. What you are is thundering the real answer he is seeking. For even the blackest hearted and most cynical of men has a clear concept in his mind of what a Man of God ought to be. He knows that he ought to be a true Lover. For what is it to be a true Lover? It is to be transformed, transfigured into the likeness of what one loves, to become, through the passionate efforts of one's whole being, conformed to the Beloved. The non-Catholic knows that the priest ought to be Christlike just as he knows that the Catholic layman ought to be Christian. But does the non-Catholic judge, in the casual encounter with the priest, whether or not he is a true lover? a man who has freedom in his love, and in his love is free? who knows that he loves forever, and is forever loved in return? The non-Catholic knows that there are always three marks upon any true lover. For did he not himself love, or dream of loving some human, perhaps, truly? The true lover is joyous. He is selfless. He is simple, or single-eyed. Should it be less true of the Lovers of Divinity? He knows it ought to be more true.—Clare Booth Luce, at Catholic University, Dec., 1946.

Olin Clark reports the story of a mother who lost her young daughter in the week-end confusion at Penn Station. After a frantic search, she finally located her in the midst of a group of nuns. Both the little girl and the nuns seemed to be having a very good time. "I hope my daughter hasn't been giving you too much trouble," exclaimed the relieved parent. "On the contrary," chuckled the Mother Superior, "Your little girl seems to have the notion that we are penguins."—Try and Stop Me, by Bennett Cerf.

The Future of Our Bible in English

*An appraisal of
a vital problem*

Rt. Rev. W. L. Newton, M.A., S.S.D.

TO no group will a new version of Sacred Scripture appeal more than to the clergy. The Bible is in a sense their book, in virtue of their training and of their office; and no one seems to have greater right to stand in judgment over its fresh translations than they. In most cases the priest has also a personal interest in the book: it means so much to his own spiritual development, he uses it so much in the spiritual guidance of others. In recent years we have had numerous opportunities of satisfying this interest, and our curiosity, with the frequent appearance of new translations, particularly of the New Testament, emanating from Catholic as well as Protestant sources. This procession of English texts is much more important than might at first appear. It might, in fact, well be doubted from the nature of such undertakings, that any translation of the Scriptures aims merely at promoting temporary interest or satisfying curiosity. Now at least the current runs deeper. In Protestant as well as in Catholic circles the new texts are witnesses to a movement, and the movement is

a portent. We have arrived at a period of serious change in our vernacular versions; it is no longer only a desire for improvement in the current version, but a definite inclination towards a scholarly and adequate modern translation that will take the place of those brought on to us from the distant past.

The evidence for this is abundant. Among the Protestants the venerable and respected King James Bible came down through the years with relatively little modification until its formal and official revision in 1881. The American counterpart of this revision was issued in 1901. It is well known how the Authorized Version not only survived this effort to replace it, but continued on its popular way almost undisturbed. Since the appearance of the Revised Versions there has been a remarkable flow of new translations done by Protestants, some of them quite well known, such as *The Twentieth Century*, Weymouth's, Moffatt's, Goodspeed's, others of them less prominent. The reason for this seems to be the hardihood of the King James, the failure of the two revisions, and the conviction that a new version is required. Now upon this succession of private ventures follows more official action, as far as there can

An associate editor of "The Priest," Msgr. Newton is pastor of St. Mary's Church, Elyria, Ohio.

be official action among Protestants in this matter. Last year the International Council of Religious Education, representing some forty denominations, published the *Revised Standard Version*, not concealing their intention to provide a substitute for the *American Standard* on which they hold the copyright. Similar "official" action is being taken in England, where for some years a group has been engaged in preparing a successor to the *Revised Version*.

Our Own Versions

This development has its parallel in the story of the Catholic Bible in English. Our real starting point is the revision by Bishop Challoner, since his work soon eliminated the Douay-Rheims version from practical use. The record of this revision has been an unhappy one. In every generation since its first appearance effort has been made to improve it, to make something out of it; but the efforts were timid and of limited value. Archbishop Kenrick assumed a little bolder attitude and gave us a creditable version more or less independent of Challoner's. All of these attempts were as unsuccessful in their purpose as were the efforts to revise the King James; and they were inevitably followed by private undertakings. Catholics have not been as industrious in this respect as Protestant authors, but we can point to the *Westminster Version of the Scriptures* in England, and to the repeated

works of Father Spencer in this country, as evidence. With us also the process has now attained its official stage. Two editions of the New Testament have been issued very recently, the Confraternity New Testament produced under the direction of the Episcopal Committee of the Confraternity of Christian Doctrine in this country, and the translation done by Msgr. Knox at the request of the hierarchy of England and Wales.

The pattern, therefore, is this: the increasing difficulty of the older English versions, a natural and growing discontent with their condition, attempts at revision, private effort looking to a fresh and independent text, and finally the official sponsoring of a version to meet current requirements. All the versions and revisions of our own generation find place within this framework. We are not, therefore, wrong in regarding these texts as integral to a movement, one that contains much more than passing concern; we must rather note its well defined and regular progress towards something new and modern, towards something that will effectively replace our ancient versions. The movement is determined, and there can be no return to the texts we are setting aside. This makes us ask if we have arrived at the *terminus* of the process, or whether we are not still *in via*, advancing toward a future version that will finally and definitely provide what we are looking for in the

way of a vernacular version of the Scriptures.

The individuals and groups who have been laboring on the numerous recent translations should not be regarded as trifling with something sacred; they have rather been fulfilling a mission. Much has been written about their efforts, everyone, as Jerome remarked centuries ago, considering himself qualified to pass judgment on vernacular Bibles. Our present question relieves us of the obligation of adding to the flood of criticism; it requires only that we take this criticism into consideration in asking whether any of these new versions offers all that we should like our Bible to be. To bring the question within reasonable space, we must restrict ourselves to the Catholic Bible, or rather to the editions of the New Testament we have had in recent years.

What Is Our Desideratum?

It is reasonable to give some thought first of all to what we ask of a version that pretends to the place of our antiquated text. What might be termed the norms or standards of a truly modern and acceptable version are better defined today than at any other time, partly as the result of developments in the field of the biblical sciences, partly also from the trial and error in recent translations of the Scriptures. There is a great difference between our present desire for an improved vernacular Bible and the conditions

under which Bishop Challoner worked. He was pressed by an urgent need, one that encouraged something like impetuosity; there is no haste in our effort, rather a determined wish for the best even though it take time. Such a desire fashions for itself the terms it wants fulfilled. Some of these are now far beyond doubt; all of them merit a kind of definition.

The very first of these requirements is that a good version be taken from the critical editions of the Greek original. On this point little need be written. The Greek text as now recovered with the help of scientific textual criticism is extremely close to the autograph; it is certainly closer to it than any of the ancient versions, or even the common Greek recension that was basic to the earlier Protestant translations. There is still a slight margin of uncertainty in which the translator may be called upon to weigh and judge variants, but this margin is growing less and less significant.

If other justification for this requirement were necessary, much could be said in its support. It is well known, of course, that a version shares in the value of the original only in proportion to its agreement with the sense of the original. A direct translation from the Greek, therefore, will, when the Greek text itself is certain, come closest to the thought intended by the sacred writer. This has

been recognized for a long time; but it is now rather forcefully called to our attention by Pope Pius XII in his recent encyclical, *Divino afflante Spiritu*, and in the decrees lately issued by the Pontifical Biblical Commission. An earnest of these official declarations may be noticed in the sanction given the new Latin Psalter, a version intended for liturgical use, and yet taken immediately from the Hebrew.

For the Catholic Bible in English this will mean a departure from our traditions. To the present every Catholic text of the Scriptures in English that has enjoyed ecclesiastical sanction, including the two most recently produced, has been taken from the Latin Vulgate. Although this does mark a notable change in policy, there is still no room for apologies. Until textual criticism had given us the certain Greek text, it was wisdom to hold to the Latin; until Rome had clearly manifested its will in this respect, it was ordinary custom to initiate no change. So far we may have been better off in adhering to the Latin; but from now on, everything considered, there is no excuse for continuing to do so.

A second clearly marked requirement of a good version is that it take advantage of the progress made in other biblical sciences. We have gone far towards the recovery of the autograph of the New Testament, but other branches of Scrip-

tural study and investigation have made a proportionate progress. Note, merely for illustration, our improved knowledge of the syntax and lexicography of koine Greek resulting from studies in the papyri; also our better understanding of ancient peoples and their times from ethnic and archeological research. Much will be lost in any version of the New Testament that fails to take advantage of this new learning.

It might in a way follow from this that the combined efforts of a group of biblical scholars will merit greater confidence than the work of an individual. This might be accepted as a general truth; but it is all the more worthy of thought when applied to a subject as wide and varied, as highly specialized as Scripture is today. Exception to the principle might be claimed in the case of a man with extraordinary ability; but even such a one might profit from the assistance of others, for no one can know it all. In group work, it is true, there are certain drawbacks, such as delays, lack of uniformity, differences of view manifesting themselves in the version, and many others. But when the group is directed by a central unifying editorship much of this can be eliminated. What is gained in scholarship, and hence in the ultimate merit of the work, may well compensate for the difficulties to be overcome.

A third requirement is not

only evident, it is emphatic: our version of the future must from the start be under ecclesiastical sponsorship. This means more than the *nihil obstat* or the *imprimi potest*; it means inauguration, direction, supervision, final issuance. Rome itself does not enter into the question of vernacular versions or give them formal approval or recognition; this is the responsibility of the individual bishop in his diocese, or of the hierarchy in a given country. When, however, Rome examined the minutes of the First Plenary Council of Baltimore, direction was given the bishops of this country to select a committee of theologians, to define their work, to assist them in their efforts, and thus to prepare a corrected English version for the people. Experience proves that such a work will have better chances of success than any other; note how Challoner's succeeded while Kenrick's better translation failed. Moffatt and Goodspeed have been preferred, but have never come close to replacing the Authorized or Revised versions. This is the spirit of both Catholic and Protestant tradition; and this spirit is too venerable and strong to be neglected.

There is every reason why this should be the case. Ecclesiastical authority is ultimately responsible for the Scriptures, even in their vernacular form or should we say especially in their vernacular form. Particular care in this respect

lies at the very beginning of the whole question of the vernacular Bible; and need for vigilance remains. When, therefore, the Church in any country sponsors a version for general use, it will be done with the concern she has always shown for God's word and for the needs of her people. And further, the disposition of the laity will generally be correlated to this. They know they can receive without hesitation a text commended to them by their spiritual leaders. It does not at once follow from either of these directions that such a version will in all respects be superior to one of private origin; we are merely dealing with a fact, the reality of which cannot be overlooked. Any version that aims at supplanting the text we have so long been reading on ecclesiastical authority must show a comparable ecclesiastical backing if it hopes for any measure of acceptance.

Translation Rather Than Transliteration

A fourth requirement is likewise now in little doubt, though it falls in a different category: the version must follow a sound principle of literary interpretation. This means that it must be a real translation, not a transliteration. Current objection to the older English texts is not merely to their obsolete idiom, but more to their literal and even slavish concept of translation. Anyone who reads the first edition of the Rheims New Testament knows how it

sinned in its word for word rendering of the Vulgate. We can admit that it ultimately enriched our vocabulary with Latin words, that it had a virile and forceful style after all; but still it must have been from the first difficult of understanding and completely obscure in many passages. The translators often gave in English the exact wording of the Vulgate even though it held no clear meaning, alleging as their excuse an unwillingness to interpret the thought lest they make the Holy Spirit say something He did not intend. We may sympathize with this scrupulous accuracy, but not with the policy of translating. Something of this hard and fast pursuance of the word form and order of the original plagues all the older English versions of the Scriptures.

Today everyone will admit that the function of the translator is to give the sense, the full meaning of the hagiographer, in the idiom with which he is working. Not all, however, are agreed in defining how this should be done. One extreme holds for retaining as much as possible of the tone, the color, the inflection of the original. The view has much to recommend it, though it is fraught with dangers of literalness, of preserving strange idioms, even of the translator disturbing himself little in his search for the true meaning. The other extreme calls for complete modernity at the cost of sacrificing

not only what is good in the traditional text, but also of the feeling inherent in the original. Here the risk is of paraphrasing, of trying to do away with all obscurity, even that which is part and parcel of the text itself. The fault in the first direction lies in the translator leaving all the thinking to his reader; in the second in the translator doing all the thinking himself. If it is wrong to preserve forms and expressions that convey little if any meaning in our idiom, it is equally wrong to insinuate one's own views in a message prepared for us by the Holy Spirit.

It is obvious that the acceptable rule must be sought somewhere between these extremes. There is no justification for aping the style of the koine Greek, for retaining its redundancies, its unemphatic verbs, its superfluous expressions, the peculiarities of its narration, the verbs with cognate substantives, the obvious semitisms. The translator must turn these into English. But on the other hand, a good translation will preserve something of the simplicity, the directness, the force of the original; something of that spirit which gives to it a literary beauty all its own. A good English version will not copy the accent of the Greek, as though imitating a dialect; neither will it use an elaborate form of modern speech quite foreign to the Scriptures. The expression, "holding the mirror

up to the original," if properly understood, might well contain what is sought in this connection.

Modern English Idiom

The fifth requirement may not be regarded as so firmly determined; it is the growing demand that an adequate version of the Scripture be couched in modern English idiom. It must be noticed at once that this is something other than a sound policy of version though the distinction is not always clearly made. The version could make use of very modern terminology and yet not give the meaning; it can give the meaning, and often with some literary art, and yet retain something of the style of older texts. The desire, however, to have our Bible in the idiom now current is not only growing, it is also reasonable; it seeks not only the abandonment of older linguistic forms and expressions, but also the adoption of a style that might be termed modern. In this matter two echoes from the past come to us at once. The ambition of every new version, in almost any language, followed along this very line; and yet in every instance there was retained some regard for the earlier versions. We admire the King James Bible, and respect it as a fine specimen of English from the period in which it was produced; still it preserves a great deal from the variety of translations that went before it in the sixteenth century. Fur-

ther, we can see how reasonable it is to expect a version in English to be in our English and not in that of another age.

It might be well, however, to introduce here a caution. It has been stated lately by one who has had some training in the biblical sciences that in a translation of this sort the English is the more important of the translator's obligations. This is hardly true in a version of the Scriptures. Dealing with God's message, the prime concern should be to secure the original text and then to understand it fully. After this comes the question of the modern vehicle through which it is brought to us. However fine the English of a version, if in any respect it misses or distorts the lesson in the Bible, it loses all right to our respect. Granting that the message is properly understood, we might, it is true, give preference to that version which conveys it in the better modern idiom.

The Myth of "Bible English"

In this matter of the language of a version there are also extremes to be avoided. One has bothered us a good deal up to the very recent past. It is the myth of "Bible English," the supposition of a special style without which the Scriptures would no longer be inspired. Hardly anyone now defends this view, though there is still and always will be a deep admiration for the literary character of some of our older versions.

Newman spoke highly of the work of the Douay-Rheims group, though we may well doubt he would have followed their example in his own version. The other extreme implies that unless given a fresh new modern dress, the Scriptures must remain unintelligible. This is not necessarily true. There are many expressions from the Bible, and many cherished verses, which have become part of our daily language and are perfectly clear and readily understood, though they have no proper place in our current idiom.

Holding to the golden mean in this respect is not easy; in fact here the translator often meets with his greatest difficulties—and dangers. The difficulty rises from the fact that to turn a thought from Greek into modern English one must often recast the thought. The change from the one idiom to the other is not alone a matter of language, but often of thinking. The effort to accomplish the transition in all fairness to the idea intended by the hagiographer, and to the speech which is now to convey it, introduces certain dangers. The gravest of these is making the Scriptures say more or less than they were supposed to say. But there is also the possibility of the translator putting too much of himself or of his provincial idiom into his expression.

And after all is said on the subject, there will persist the

question of how far we should go in breaking with the revered past. If adherence to the past, however venerable and respected, means interference with the intelligibility of our version, there should be no hesitation. If, on the other hand, the break not only accomplishes no greater clarity, but risks disturbing the devout reader, there may be reason to move more slowly. Those who approach our versions from a studious point of view will, probably, think only of the accuracy of the version or its thoroughness; they will not hesitate to sacrifice tradition for what they consider a sounder version. The clergy in general are more reserved, their practical attachment to the older version inclining them to favor it, even to defend it against whatever substitute. The laity who have taken any interest in the Scriptures will also be disposed to prefer the version through which they have made their acquaintance with it; they might continue to find some thoughts of the Bible more appreciable in their older form.

Dignity of Style

Yet all will agree that whether old or new in the color of its language, the acceptable version must fit its style to the dignity and sacredness of its subject. Someone has described the King James Bible as sixteenth century English in a lofty mood. Our current idiom is capable of similar elevation; the subject merits the most exalted style at

our command. It is false to assume that to be understood the Scriptures must be expressed in "everyday language" or "the language of the man in the street." These expressions seem to insinuate that a more noble or dignified form of writing might not be understood. The excuse that the original Scriptures were written in the ordinary language of their times does not hold. It is true, but only to an extent. However proper to the times, the language of every book of the Bible was literary, and most often it was intentionally elevated. In this connection we might well recall a statement of Pius X. In his *motu proprio* on Church Music he observed, "I wish the prayer of my people to rest on the beautiful." Should less be demanded for the inspired Word, the source of so many of our prayers?

There is some reason for devoting more space to this requirement. The style or literary dress of our future version, while not its most important attribute, will be noticed before any other of its qualities. From

this aspect it will be inspected most carefully, it will be criticized most severely, and from this aspect alone it will be evaluated by the majority. At least this is true: a version that may be poor as a translation can pass the popular test if its language is attractive; a version however excellent as translation will fail if its English is halting.

"Sensim Sine Sensu"

We are, then, not only reaching out for a new version of the Scriptures, we are well on our way towards achieving a vernacular text that will eventually set aside entirely the venerable effort of Bishop Challoner. Perhaps each one of us has in mind special qualities with which he would adorn this new version; but the requirements set forth above must be regarded as basic. Nothing will bring us closer to the message God intended when He inspired the hagiographers; and this if nothing else will commend the rules here defined. The satisfactory application of these rules may take time, but in a matter as essential as the Scripture, *sensim sine sensu* may be the part of wisdom.

"The fundamental theory of liberty upon which all governments in this Union repose excludes any general power of the State to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the State; those who nurture him and direct his destiny have the right coupled with the high duty, to recognize and prepare him for additional duties" (268 U. S. 510—1925.)—Decision of U. S. Supreme Court in Oregon School Bill case.

Family Retreats

*What some pastors
think of them*

Edgar Schmiedeler, O.S.B.

IN a study made among pastors some time ago an expression of their opinion was sought regarding a subject that has come considerably to the fore over the past decades, namely, family retreats. The majority replied that they thought retreats for the family were both commendable and feasible. At the same time, however, a considerable number felt they were not feasible. The main reason given for their view was the difficulty of providing care for the small children of the family if the father and mother were absent from the home all day. Still another reason given was the question whether retreat masters were available who were really qualified to give such retreats. Almost universally was there approval given the idea of discussing in groups at such a retreat current family problems, if and when held.

The question seemed to have considerably arrested the attention of the pastors and not a few interesting comments were made. We set down a number of them here for the benefit of the readers of *The Priest*:

"Such retreats would be especially for young families. What would they do with the children, the babies, whilst both father and mother were attending the exercises . . . ? Group dis-

cussions on family problems are carried on in sodality meetings and especially P.T.A. meetings. They are very helpful."

"Missions should be encouraged more than retreats. Departure from the old mission has been a serious source of indifference."

"Yes, decidedly valuable. However, not everyone is qualified to give them. A good Mission Band could undoubtedly be trained to give such retreats effectively. But I feel it would take special training."

"We have a Day of Recollection every six weeks for married couples. Our group of 100 has been coming for six months now. We lecture, discuss, pray, sing and play."

"I think family retreats are one of the best means to promote Catholic family life. By all means have a period for group discussion of present day problems if you have someone really informed to guide the discussion."

"We have thought of having some such family retreat. The difficulty might be providing a suitable director to give the conferences."

"I should like to see the idea of family retreats given a fair trial."

"In many homes around here I do not see how the fathers and mothers could both be away together."

"This is an excellent idea, and at every such retreat a round table discussion on the Catholic family would be of great benefit."

"In a scattered rural parish—hardly possible."

"Yes. We have had such a re-

treat, and the people liked it very much."

"A retreat of any kind. The old mission does not seem to fill the bill. Unfortunately, here the only retreats offered are during summer, the farmers' busy season."

Obviously, there is some difference of opinion. Difference of circumstances seems to account for much of this.

Turning in Graves Department

An international society of prominent historical personages who have had cause "to turn over in their graves" might well be formed, with the following eligibles for a board of directors:

Ethan Allen wrote the first infidel book to be published in the United States. Fanny Allen, his daughter, became a Catholic and was the first woman of Puritan New England to enter the convent.

Ernest Renan was a leading rationalist of the 19th century. His grandson, Ernest Psichari, became a convert and wrote the story of his conversion.

Sir Walter Scott, famous Waverly novelist, referred to the Church as "Popery, a mean and degrading superstition." The only direct descendants remaining to him today are all Catholic.

Charles Kingsley attacked the sincerity of Newman's conversion as well as the honor of the Catholic priesthood. His daughter, Lucas Malet, became a Catholic.

Charles Dickens, in some of his novels, shows a marked intolerance and bigotry towards things Catholic. One of his sons became a Catholic, and also the daughter of another son.

Martin Luther thought the Church of Rome would soon collapse under the weight of its own corruption. There are a number of descendants of Luther living in Pennsylvania, and most of them are Catholic.—The Springfield Mirror.

Raised Eyebrows Department

Father F——, who was accompanied by his father, the Rev. Father Patrick F....., said they visited their birthplace at Ballymoe, County Roscommon, Eire.—New Yorker.

Peregrinus Rides Again

*The case for
antependia*

V. Rev. Michael Andrew Chapman

"JUST the man I wanted to see," cried the Liturgiologist as the Antiquary busted into his study, throwing a disreputable hat onto the table already littered with half-opened books, some of them page-marked with pipe-cleaners.

"Something in my line you want an expert opinion on?" asked the Antiquary, producing a villainous-looking cigar from some inner fastness of his haberdashery.

"Yes, and no," replied the Liturgiologist. "You can help, but apparently the experts, including myself, are stumped! It's this matter of antependia, and, more particularly, this custom of dispensing with 'em."

"Goes back to St. Charles, doesn't it?" asked the Antiquary. "Dispensing with them, I mean, when the altar is elaborate."

"That is precisely what I am trying to find out. I have sought, and I seek it vainly, the origin of the dispensation, or permission to do without. It's certainly *not* St. Charles, for he plainly legislates: 'Pallium ante altaria omnia continue sit, saltem ligneum, aut ex tela depictum; diebus vero festis aliud ex pretiosiore materia confectum appantur.' (Actorum pars IV. Inst. Var) Apparently St. Charles knew nothing of the 'dispensation' permitting the altar

to remain exposed provided it was in itself a work of art or of precious stone—"

"Or in the form of a tomb," injected the Antiquary, "as most altars are."

"That is exactly what I'm trying to find," rejoined the Liturgiologist. "Where did that proviso originate? It certainly isn't St. Charles, who gives detailed directions about materials, ornamentation and the like in his Instructions (Act. pars IV. Instruct. Supell. Eccles. lib II) and specifically condemns curtailment of the ancient vesture into what later became the 'super-frontal.'"

"Didn't he have something to do with the Caeremoniale Episcoporum?" queried the Antiquary, with suspicious mildness.

"Did he not!" returned the Liturgiologist, even more calm-before-the-storm. "But that fundamental source of Liturgical Law knows nothing of any circumstances which warrant the omission of the antependium. What it says (and all it says) is that the antependium is to hang covering the front of the altar (the back as well if it is what we call a 'returned' altar), that it is to be of gold or silver, or silk, of a color congruent with the feast. And, in another place, that on Candlemas and Holy Saturday there shall be two antependia, one violet, the other white."

"It's not in my line, Pere," said the Antiquary, "but there is a rubric about it, isn't there?"

"In the General Rubrics of the Missal," replied the Liturgiologist. "It is worth quoting. 'Pallio, seu antependio, quoque ornetur coloris, quoad fieri potest, diei vel officii convenientis' and that is all the Missal says. But it is to these words that liturgical writers subtend the remarks dispensing with the use of the antependium—e.g. 'Wapelhorst 'Nullum antependium requiritur vel si altare ornatum est in lapide pretioso, vel si in modum tumbae confectum est.' What I am trying to find out is, where that proviso originated, what is its prime authority?"

"And with all these books you haven't been able to spot the fons et origo?" queried the Antiquary.

"That I have not," almost snarled the Liturgiologist. "The Decrees of the Congregation of Sacred Rites mention only that the antependium for Exposition must be white (1615 ad 7, 8, 9, 2675) and that for a Requiem celebrated at an altar where the Blessed Sacrament is reserved it must be violet." (3562).

"Here's Wuest-Mullaney," said the Antiquary, picking up the invaluable little volume and finding the place marked with a pipe-cleaner. "Hm! 'The antependium of the altar where it is used should be, etc., etc.'"

"Taking the dispensation for granted, as so many do," growled the Liturgiologist. "Even the in-

comparable Fortescue does it. 'In front of the altar hangs the frontal (antependium)—if the altar is of some precious substance it may dispense with a frontal.'"

"Well, anyway, that rules out plaster," said the Antiquary cheerfully. "All these lads, repeating the mysterious phrase whose origin you are trying to trace, agree that the altar which does not display an antependium must be something exceptional, of 'precious stone' or displaying some artistic excellence above the ordinary."

"Even the Baltimore Cere-monial stresses that," cut in the Liturgiologist. "This (antependium) does not seem strictly necessary, especially when the front of the altar is handsomely decorated.' And it cites the rubric in the Missal, which says nothing of the sort!"

"Handsomely decorated," murmured the Antiquary. "Does that leave the Liturgical Law at the mercy of individual taste?"

"O'Brien says, in *Sacristy and Sanctuary*, 'wherever it is used, its color should be that of the feast or office of the day.'"

The Liturgiologist resumed his platform manner. "Cardinal Vaughan has a pertinent passage. 'As the frontal is an ornament it may be dispensed with if the front of the altar is of really precious material and duly ornamented. The frontal is, however, the true liturgical decoration of the altar and ought

to be used at least at the principal altar for greater feasts.' Augustine cites Wapelhorst—"

"There you have it again," groaned the Antiquary. "They just put down what somebody else has said, without citing authority, and being a direction in the line of least resistance, the consensus is cheerfully followed."

"But show me a dozen altars in these United States that qualify under the proviso," urged the Liturgiologist. "Certainly all plaster is ruled out. Even fine wood-carving can hardly be classed as 'precious stone' and the artistic merit, which some writers ring in as an additional dispensing cause, is all too conspicuously lacking in our churches. But we wonder—"

"Don't we always," grinned the Antiquary. "And you still haven't traced the sly proviso to its lair."

"Haven't got a sufficient liturgical library," admitted the Liturgiologist sadly. "O'Connell, the Mundelein-O'Connell, adds to his repetition, 'However, at more solemn functions, e.g. Sundays and Holy Days of Obligation, even such altars are to be decorated with the antependium, and he cites Caer. Ep. I. xii 11.'"

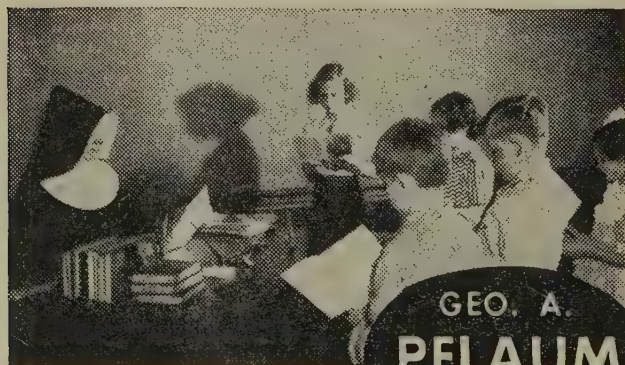
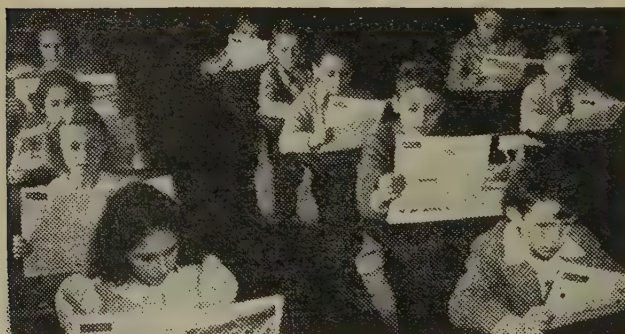
"At least he cites authority," said the Antiquary, tapping out his cigar and reaching for his hat. "Why don't you put an ad in *The Priest*. Maybe some of its sacerdotal readers can put you on the track of your original dispenser."

A "Lucky" Trade

The Jerusalem correspondent of the N.C.W.C. News Service relates how a young Jew, who had studied at the Rabbinical School of that city, found his way into the True Fold through the barter of a few cigarettes.

While serving in the Palestine unit in the European combat area, the lad was captured by the Germans. During his four years' captivity, there came a time when he happened to have a few cigarettes to barter, and the only thing he was offered for them, by a fellow prisoner, was a copy of the New Testament. Reluctantly he made the trade and then, out of sheer curiosity, began to read the book.

Before long he realized that a new light had come into his life. He sought out the Catholic Chaplain and told him of his desire to be instructed in the Faith. Fearing his motive might be wrongly interpreted, he decided to wait until liberation before taking the final step. Shortly after V-E Day the young man was baptized and a little later he entered a Benedictine Abbey, in England, where he is studying for the priesthood. The names of some fifteen other Jewish prisoners of war in Germany, who embraced the Catholic Faith, have equally been reported, but they are not mentioned at present.—A. P. I. Bulletin.



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Leo XIII on the Holy Ghost

*Excerpts from his
great encyclical
"Divinum illud"*

*Thoughts for the
priest at
Whitsuntide*

THIS Pentecost marks the fiftieth anniversary of Pope Leo XIII's encyclical on the Holy Ghost. Some excerpts of especial interest to priests are herewith presented with the hope that they may awaken a desire to read the document in its entirety. The italics are our own.

The Holy Ghost and Our Redemption

The divine office which Jesus Christ received from His Father for the welfare of mankind, and most perfectly fulfilled, had for its final object to put men in possession of the eternal life of glory, and proximately during the course of ages to secure to them the life of divine grace, which is destined eventually to blossom into the life of heaven. Nevertheless, He did not will to entirely complete and finish this office Himself on earth, but as He had received it from the Father, so He transmitted it for its completion, to the Holy Ghost. He gave as the chief reason for His departure and His return to the Father, the advantages which would accrue to His followers from the coming of the Holy Ghost. At the same time He made it clear that the Holy

Ghost would complete, in His office of Intercessor, Consoler, and Teacher, the work which Christ Himself had begun in His mortal life. For, in the redemption of the world, *the completion of the work* was by Divine Providence reserved to the manifold power of that Spirit Who, in the creation, "adorned the heavens" and "filled the whole world."

(The Holy Father then dedicates all the work of his pontificate to the Holy Ghost, states his intention of delineating the action of the Holy Ghost in the Church and in the individual souls of its members, dwells on the mystery of the Blessed Trinity, and proceeds:)

The Holy Ghost and the Incarnation

Among the external operations of God, the highest of all is the mystery of the Incarnation of the Word. Now this work, although belonging to the whole Trinity, is still appropriated especially to the Holy Ghost, so that the Gospels thus speak of the Blessed Virgin: "She was found with child of the Holy Ghost," and "that which is conceived in her is of the Holy Ghost." And this is rightly attributed to Him Who is the Love of the Father and the Son,

This was prepared for us by the
Holy Ghost Fathers.

since this "great mystery of piety" proceeds from the infinite love of God towards man, as St. John tell us: "God so loved the world as to give His only begotten Son."

By the operation of the Holy Spirit, not only was the *conception* of Christ accomplished, but also the *sanctification* of His soul, which in Holy Scripture is called His "anointing." Wherefore, all His actions were "performed in the Holy Ghost," and especially the sacrifice of Himself: "Christ, through the Holy Ghost, offered Himself without spot to God." In Him were all the gifts signified in that miraculous dove which appeared at the Jordan, when Christ, by His Baptism, consecrated its waters for a new sacrament. By the conspicuous apparition of the Holy Ghost over Christ and by His invisible power in His soul, the twofold mission of the Spirit is foreshadowed—namely, His outward and invisible mission in the Church, and His secret indwelling in the souls of the just.

The Holy Ghost and the Church

The Church first showed herself before the eyes of men on the great day of Pentecost. On that day the Holy Ghost began to manifest His gifts in the mystic body of Christ. For He, Who is the Spirit of Truth, inasmuch as He proceedeth both from the Father, who is the eternally True, and from the Son, Who is the substantial Truth, receiveth from Each both His essence and the fulness of

all truth. This truth He communicates to His Church, guarding her by His all-powerful help from ever falling into error, and aiding her to foster daily more and more the germs of divine doctrine and to make them *fruitful for the welfare of the peoples*. And since the welfare of the peoples, for which the Church was established, absolutely requires that this office should be continued for all time, the Holy Ghost perpetually supplies life and strength to preserve and increase the Church. As Christ is the Head of the Church, so is the Holy Ghost her soul. "What the soul is in our body, the Holy Ghost is in Christ's body, the Church."

The Holy Ghost in Our Souls

The manner and extent of the action of the Holy Ghost in individual souls is no less wonderful, although somewhat more difficult to understand, inasmuch as it is entirely invisible. It is true that in those of the just who lived before Christ, the Holy Ghost resided by grace, but the communication of the Holy Ghost after Christ was much more abundant, just as the price surpasses in value the earnest, and the reality exceeds the image. Wherefore, both in Holy Scripture and in the writings of the fathers, men are styled regenerated, new creatures, partakers of the divine nature, children of God, god-like. Now these great blessings are justly attributed as *especially belonging to the Holy Ghost*.

He is "the Spirit of adoption of sons, whereby we cry: 'Abba, Father.'" He fills our hearts with the sweetness of paternal love: "The Spirit Himself giveth testimony to our spirit that we are the sons of God."

The beginnings of this regeneration and renovation of man are by Baptism. In this sacrament, when the unclean spirit has been expelled from the soul, the Holy Ghost enters in and makes it like to Himself. "That which is born of the Spirit, is spirit." The same Spirit gives Himself more abundantly in Confirmation, strengthening and confirming Christian life. He not only brings to us His divine gifts, but is the Author of them and is Himself the supreme gift, Who, proceeding from the mutual love of the Father and the Son, is justly believed to be and is called "Gift of God most high."

The Indwelling of the Holy Ghost

By His grace, God resides in the just soul as in a temple. From this proceeds that union of affection by which the soul adheres most closely to God. Now this wonderful union, which is properly called "indwelling," differing only in degree or state from that with which God beautifies the saints in heaven, is attributed in a peculiar manner to the Holy Ghost. For, whilst traces of divine power and wisdom appear even in the wicked man, charity, which, as it were, is the special *mark of the Holy Ghost*, is shared in only

by the just. In harmony with this, the same Spirit is called Holy, for He, the first and supreme Love, moves souls and leads them to sanctity, which ultimately consists in the love of God. Wherefore the Apostle, when calling us the temple of God, does not expressly mention the Father or the Son, but the Holy Ghost.

The fulness of divine gifts is in many ways a *consequence* of the indwelling of the Holy Ghost in the souls of the just. Among these gifts are those secret warnings and invitations which from time to time are excited in our minds and hearts by the inspiration of the Holy Ghost. Without these there is no beginning of a good life, no progress, no arriving at eternal salvation. More than this, the just man has need of those *seven gifts* which are properly attributed to the Holy Ghost. Lastly there are those blessed *fruits*, enumerated by the Apostle, which the Spirit, even in this mortal life, produces and shows forth in the just; fruits filled with all sweetness and joy, inasmuch as they proceed from the Spirit, "Who is in the Trinity the sweetness of both Father and Son, filling all creatures with infinite fulness and profusion."

Devotion to the Holy Ghost

These sublime truths, which so clearly show forth the infinite goodness of the Holy Ghost towards us, certainly demand that we should direct towards Him the highest homage of our

life and devotion. Christians may do this most effectively if they will daily strive to know Him, to love Him, and to implore Him more earnestly. There are certainly many who are very deficient in their knowledge of the Holy Ghost. They frequently use His name in their religious practices, but their faith is involved in much darkness. *Wherefore all preachers and those having care of souls should remember that it is their duty to instruct their people more diligently and more fully about the Holy Ghost.* What should be chiefly dwelt upon and clearly explained is the multitude and greatness of the *benefits* which have been bestowed, and are constantly bestowed, upon us by this Divine Giver, so that errors and ignorance concerning matters of such moment may be entirely dispelled, as unworthy of "the children of light."

We owe love to the Holy Ghost, because He is God. He is also to be loved because He is the substantial, eternal, primal Love, and nothing is more lovable than love. And this all the more because He has overwhelmed us with the greatest benefits, which both testify to the benevolence of the Giver and claim the gratitude of the receiver. Yet we must strive that this love should be of such a nature as not to consist merely in dry speculations or external observances, but rather to run forward towards action, and especially to fly from sin, which is in a

more special manner offensive to the Holy Spirit. Nor is it enough to fly from sin; every Christian ought to shine with the splendor of virtue so as to be pleasing to so great and so beneficent a guest: and first of all with chastity and holiness, for chaste and holy things befit the temple. Hence the words of the Apostle: "Know you not that you are the temple of God, and that the Spirit of God dwelleth in you? But if any man violate the temple of God, him shall God destroy. For the temple of God is holy, which you are"—a terrible, indeed, but a just warning.

Lastly, we ought to pray to and invoke the Holy Spirit, for each one of us greatly needs His protection and His help. And chiefly that first requisite of man, the forgiveness of sins, must be sought for from Him: "For He is the remission of all sins." We ought confidently and continually to beg of Him to illuminate us daily more and more with His light and inflame us with His charity; for thus inspired with faith and love, we may press onward earnestly towards our eternal reward, since He "is the pledge of our inheritance."

Our Lady and the Holy Ghost

Such are the teachings and exhortations which We have seen good to utter, in order to *stimulate devotion to the Holy Ghost*. We have no doubt that, chiefly by means of your zeal and earnestness, they will bear abundant fruit among Christian peoples.

Wherefore, We decree and command that throughout the whole Catholic Church, this year and in every subsequent year, a novena shall take place before Whit-Sunday, in all parish churches, and also, if the local ordinaries think fit, in other churches and oratories.

At your exhortation let all Christian people add their prayers also, invoking the powerful and ever-acceptable intercession of the Blessed Virgin. You know well the intimate and wonderful relations existing between her and the Holy Ghost, so that she

is justly called His spouse. The intercession of the Blessed Virgin was of great avail both in the mystery of the Incarnation and in the coming of the Holy Ghost upon the Apostles. May she continue to strengthen our prayers with her suffrages, that, in the midst of all the stress and trouble of the nations, those divine prodigies may be happily revived by the Holy Ghost, which were foretold in the words of David: "Send forth Thy Spirit and they shall be created, and Thou shalt renew the face of the earth."

Catholics in the 79th Congress

It is often said that the Catholic Church is a conservative or reactionary influence in American political life. In order to reply to this charge, the Reverend Edward S. Dunn, S.J., of Woodstock College, Woodstock, Md., made an analysis of the record of Catholics in the 79th Congress and published the results in a recent number of **The American Catholic Sociological Review**.

According to this author, there were in the last Congress 11 Senators and 77 Representatives who were Catholics. That means that this church had 11.5 percent of the membership of the Senate and 17.5 of the House. This proportion, he asserts, is not far out of line with the number of Catholics in the country in relation to the total population.

To make his calculation, the writer selects 10 important measures which were definitely liberal or reactionary in their import and lines up the Catholic legislators according to their votes upon them. On these ten measures the House as a whole cast 1,540 progressive votes and 2,050 anti-progressive votes. There was, that is, a liberal average of about 43 percent. But the 77 Catholic House members cast 582 progressive votes and only 122 anti-progressive votes. They attained, therefore, a liberal average of almost 83 percent.

Father Dunn refers with pride to the fact that three Catholics sponsored the Wagner-Murray-Dingell Bill.—**The New Leader**.

N. O. D. L. Notes

Mr. William C. Smith

Taste . . .
and censorship

IN a recent issue of a Washington newspaper, there is a headline: "The Girls Want Their Papers Wild and Wooly." A United Press correspondent wrote the story and he said in part: "Take it from 200 feminine high school graduates, the modern gal wants sex and disaster in her newspaper.

"A poll of girl students at Boston's Kathleen Bell Secretarial School revealed 40 percent selecting 'Man Attacks School Girl' as tops in interest among a collection of sample headings offered for their perusal.

"Some were willing to take '20 Killed in Plane Crash' as their second choice, but a scare-head about the atom bomb aroused only polite interest. No one seemed worried about 'Russia Balks at U. S. Terms.'"

We think that the above news item needs no comment, but if one were so minded he could write a book about it—and a not very pretty book at that.

The Teen-Agers Talk

An interesting symposium was held in the columns of the magazine, *Catholic Youth*, in its January, 1947, issue. Prizes were offered for the best letter in answer to the question: "Should Books and Magazines

Be Censored?" and the editors sum up the results of the contest as follows: "The majority of the girls advocate some form of censorship of books; the boys by an equally substantial majority oppose it. . . ."

Thinking that the readers of *The Priest* would be interested in these teen-age reactions, we present excerpts from some of them here.

Barbara Greenwell, of Washington, D. C., who won the first prize, says: "Three persons may hear a smutty joke. For one it may be a mortal sin, for another a venial sin, and for the third, only a waste of time. Wouldn't the same hold true for a book? If the first two types of people do not put down a best-seller that is a temptation, because the moral law forbids such indulgence, is it likely that a censorship of books will be able to avail what an innate, God-given faculty, conscience, can not?"

"The Catholic Church already has a list of forbidden books, which rarely includes a book because of lustful scenes or impure description. That is a matter of conscience, for each person is morally obligated to avoid reading such matter. The individual must be convinced of his obligation, and censorship will never

accomplish this. Forbidding will never bring about higher morality. Did prohibition make the people of the United States sober, restrained, temperate? And did not the Catholic Church oppose prohibition because legislation was stepping out of its domain?

"Censorship has already been tried. How many times have you heard the phrase, Banned in Boston? It is synonymous with success in literary circles. Why? Because it is natural for man to want to know what is forbidden to him. Take books of the calibre of *The Hucksters*, *Forever Amber*, and *Strange Fruit*. Critics are agreed that they are generally poor in literary quality. But what made them reach and stay on the best-seller lists? The notoriety given them by their reviewers."

And then Patricia Konert, of St. Louis, Missouri, the winner of the second prize, says: "It's too late to regret having read an indecent book after you have closed the cover on the last page. Bryce once said, Life is too short for inferior books. There should be a board of censors to pass on all publications, not only to decide whether the story is morally all right but to classify them into groups to suit the different people. They should compile a list and classify all publications into those suitable for the family in general, those for

adults, those for high school students, and those for children. In this way books which would have no ill effect on adults but which might leave a serious mark on children can be restricted from general use. The list compiled by the board should be published like The Legion of Decency list is and made easily accessible to all."

And finally, the winner of the third prize, Jean Dobrott, of Wichita, Kansas, feels that:

"To my mind, the question is not should books and magazines be censored, but *can* books and magazines be censored?

"The idea of treating books and magazines in the same manner as moving pictures is highly impracticable and unworkable. When a motion picture is produced, it is released and played in a certain theater. If a person attends the theater at that time, he expects to see that and only that movie.

"On the other hand, when a book is published, a certain library may purchase a copy. If a reader goes to that library, he may withdraw the book—or one of thousands of others.

"Now consider this: There may be twenty theaters in a town, but only one library. A list consisting of twenty, or if the movies are a double feature, forty names would cover all of the shows that an individual could possibly see, while a classi-

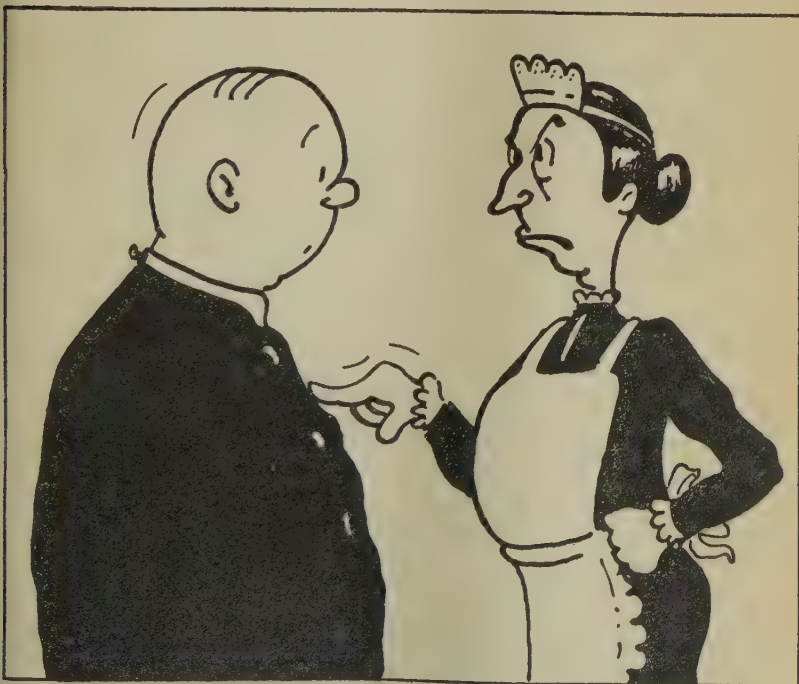
fication of all the books in the one library would make a small book in itself.

"And what about magazines? Some magazines are admittedly and consistently filthy. But some print objectionable features only occasionally. Can and

should the entire magazine be banned?"

"I know that many citizens are reading terrible literature, and I admit something must be done about it, but a censorship board is not the practical answer."

JULIE - - - Or Housekeepers Are Hard To Get



"LOOK HERE! I'M NOT THE CURATE!"

Magazines Disapproved

by the

National Organization for Decent Literature

May, 1947

FOR THE INFORMATION OF COMMITTEES AND DEALERS, BUT NOT FOR PUBLICATION

CODE FOR CLEAN READING

Periodicals are listed, which:

(1) glorify or condone reprehensible characters or reprehensible acts;

(2) contain material offensively "sexy";

(3) feature illicit love;

(4) carry illustrations indecent or suggestive, or

(5) advertise wares for the prurient-minded.

The following magazines are held to offend against one or more provisions of the above code.

MAGAZINES STILL PROCURABLE IN MANY PLACES

Amazing Detective Cases
American Detective Annual
Army Post
Army Romance
Art-lac
Art Models
At Ease!
Authentic Detective Cases
Beauty Parade
Best Songs
Big Song Magazine
Booby Trap
Breezy Stories
Brevities
Buddies
Burlesk
Cartoon Humor
Certified Detective Cases
Cheers
Comedy
Complete Detective
Confidential Detective Cases
Crack Detective
Crime Detective
Current Detective
Cutie
Detective Book
Detective World
Digest and Review
Dizzy Parade
Dramatic Detective
Eyeful
Fact Detective
Famous Western
Feature Detective Cases
Flophouse News
Fun
Fun Frolic
Fun Parade
Fun Riot
Fun Year Book
Gag and Cartoon Book
Gal Parade

Gag Gazette
Gaiety
Gay Book
Gay Broadway
Giggles
G. I. Joe
Good-Time Charlie
Headquarters Detective
Hi Yi
Howl
Human Detective
Humor, Inc.
Humorist
Ideal Love
Indigestible Digest
Joker
Keep 'Em Laughing!
Khaki Wacky
Laff
Laff Annual
La Parce
Latest Popular Songs
Line Up Detective
Lip Parade
Moron Laughs
Movie Glamour
Movie Play
Mystery Tales
National Detective Cases
Navy Romance
Newest Detective Magazine
New Girl Parade
Nippy Stories
Nudist and all Nudist
Magazines
Pack O'Fun
Pictorial Chuckles
Pictorial Detective
Pin-Up Pack
Pin-Ups
Pip
Play

Pocketful Of Pepper
Police Detective
Popular Psychology Guide
Power Plus
Real Detective Cases
Real Fact Detective Cases
Real Screen Fun
Revealing Detective
Saucy Stories
Secret Detective Cases
Sensational Detective
Sex Facts
Show Girls
Smash Detective Cases
Smash Fact Detective
Smiles
Special Feature Detective
Sports Action
Stocking Parade
Story
Strength and Health
Swank
Tales of Army Love
Ten Story Book
Tidbits of Beauty
Timely Detective
Titter
True Crime Detective
Tru-Life Detective Cases
Varieties Cartoon Cavalcade
Vital Detective Cases
What's Cooking
Wheatley Pumper
Wit and Wisdom
Whisper
Who Is Your Pin-Up Girl?
Wink
Yellow Book
Yoo Hoo
Your Figure Beautiful
Your Physique
Zippy Stories

Code and Cult

I gave the last sacraments to a man, and nine days later he died without seeing a priest. I was out of town. I am worried.

When going away it is the proper thing to tell another priest about your patient so that he can call on him. However, the family could have called up the house in case the man wanted a priest again. Per se, there was no great harm. The last blessing is given only *once* during the same illness. It takes effect only at the moment of death.

In some dioceses it is said in the Lenten regulations that workingmen may eat meat only once a day; in other jurisdictions we read that they may eat it three times, if they wish.

There is no reason why they cannot eat it three times on the days permitted, since they are not fasting. The other members of the family may use meat only once a day *if they are obliged to fast*. But we follow the diocesan regulations in practice.

A priest anointed a very sick person who was fully dressed and sitting in a wheel-chair. He omitted the anointing of the feet. Later another priest was called and the relatives asked him to anoint the feet as this unction had been omitted. Was this necessary?

The anointing of the feet may be omitted for any reasonable

cause, not necessarily a grave one (Can. 947, sec. 3). In urgent necessity one unction on one sense, or more correctly, on the forehead, is valid and sufficient (Can. 947). If there is time, however, the other unctions should be supplied not for validity, but for integrity (Holy Office, March 9, 1917). The short formula is: "Per istam sanctam unctionem indulgeat tibi Dominus quidquid deliquisti. Amen." (H. O., April 25, 1906).

Some time ago I heard an advocate of "Planned-Parenthood" preaching quality, and not quantity, in families. Is there some list of cases where distinguished men were born in large families?

In B. C., said Chesterton, there is "no birth and no control." Lincoln's mother was the eighth child in her family; St. Ignatius, the founder of the Society of Jesus, was the 13th of a family of 13; Marquette was the sixth of six; Lord Nelson was the sixth in a family of 11; Francis Xavier was sixth of six; Cardinal Mercier was the fifth among seven; Benjamin Franklin was eighth in a family of 10; the Little Flower was the ninth of nine; John Paul Jones of historic memory was the fifth of seven; Washington Irving was the 11th of 11; Walter Scott was the fourth of 12; Tennyson was the fourth in a family of 12, etc., etc. (Morrisson, *The Catholic Church and*

the *Modern Mind*, pp. 210-211, Bruce. Or *Catechism on Birth Control*, 50c *Our Sunday Visitor*).

People today are often lacking in the moral strength of our ancestors. Without the will to sacrifice there can be no successful marriages. There is no necessity, however, to have as many children as are physiologically possible. Control rules.

I see it stated that in order to keep the population at a stationary level each married woman must bear three or four children. How is this arrived at?

Specialists in research like Sprague and Dublin, statisticians to the Metropolitan Life Insurance Co., answer your question thus: "Out of every 200 children born, there are 103 boys and 97 girls. To the 97 girls falls the task of replacing the 200; accordingly to the coefficient of mortality, it is found that only 78 of these reach adult age and of these again a certain number will not marry. Those who do, will number about 66 according to marriage rates, and finally, since about one-sixth of marriages are sterile we are left with 55 women, who will have to replace the 200 living individuals and in order to do this, must each have three or four children.

". . . The leisured classes become depopulated thanks to their egoism and want of generosity just as the patricians of ancient

Rome were depopulated through the influence of the same vices and the same inexorable laws" (De Guchteneere, *Judgment on Birth Control*, pp. 83-85).

How is the Confraternity of Christian Doctrine canonically established?

See Canon 711, sec. 2, for the Confraternity of Christian Doctrine and of the Blessed Sacrament.

a) There must be a *Written Decree* of the local Ordinary for each parish.

The document can be printed and the name of the parish and date and place indicated in ink. It is signed and sealed by the Bishop and it is well to frame it and hang it in the vestibule or sacristy. If there is no written Decree of Election it is not a Confraternity and the many indulgences thereto attached are not gained. Its erection should be publicly announced.

b) Then there is to be a list of members. Each page is signed at the bottom by the Director, appointed by the local Ordinary. No special ceremonies are essential. It is a parish organization.

The members of the Confraternity include the lay teachers, those who assist the work of instructing children by offering their cars for transportation and those who visit the homes to bring out the children to the Catechism center. See *Eccl. Review*, March, 1933 (p. 266 seq.). The same kind of Decree with proper change of

words, is used for the erection of the Confraternity of the *Blessed Sacrament* which promotes devotion to the Sacrament of the Altar, Forty Hours, Holy

Week, altar decoration, etc. Religious teaching is essential in parishes. This includes public school children very specially.

—P. J. Lydon, S.T.D.

I dislike the Hammond very much, but I feel that this new Baldwin compares favorably with a pipe-organ. I would appreciate your opinion.

In a full-length article published last August in this magazine, we showed that the Hammond is inadmissible for Catholic Church usage, by the following syllogism:

According to the Holy See, only an organ (reed or pipe) may be used at divine services.

But, according to the Federal Trade Commission, the Hammond is not an organ and the firm is therefore forbidden to advertise its product as such without qualification.

Ergo, the Hammond may not be used at divine services.

The Baldwin, to judge from the promotion material at hand, is also an electronic instrument and hence no organ in the true sense. As an electronic instrument, however, it seems to have it all over the Hammond.

The Baldwin claims to have softened the overtones or upper partials which so often cut through the Hammond chorus. That is why, to a musical ear, the Hammond yields a shrill and strident tone when amplified.

Another bad feature of the Hammond has been eliminated in

the Baldwin—the notorious “explosive” utterance. Listening to a Hammond, one detects a sort of “ping,” an abruptness attending the attack and release of the tones. The manufacturers of the Baldwin claim to have “graduated” the attack and decay of their tones.

And for some reason or other, the Hammond has stubbornly held to the antiquated flat pedal-board. This sets a snare for the feet of the hapless organist trained on the 32-note concave and radial pedal-board specified by the American Guild of Organists and by now almost universal in the country. The Baldwin follows the A. G. O. specifications in this matter.

The Pittsburgh Music Commission, orthodox beyond question, has always proscribed the Hammond—though not because it is electronic, oddly, but because it allows too much scope to the organist—who, following a frivolous impulse, could make the thing sound like anything from a xylophone to a Bronx cheer. From that point of view alone, the Baldwin is acceptable, since it has frozen the possible combinations of tone into twenty-three “stops.”

Some may call us scrupulous or a purist, but according to the

letter of the law, we cannot see how an electronic instrument can be permitted in our churches. And from the aesthetic point of view, the lowliest pipe-organ is far superior to the most com-

plicated electronic device. There is something about an organ-tone that just can't be duplicated by anything coming out of a loudspeaker.

—Richard Ginder, F.A.G.O.

Do you advise building now or do you recommend waiting for lower prices?

In this unsettled market, contractors, who are asked to quote a fixed sum for construction that is to extend over a period of a year or more, realize that they face a great risk and, therefore, are compelled to make provision in their bids for various contingencies that might arise: increased material costs, increased labor costs, increased transportation costs, and, in some cases, even the possibility of increased taxes. The result is that today's bid does not reflect today's building cost. It represents building cost plus the contractor's provision for all contingencies that might arise during the construction period. As a consequence, many contracts being awarded today are either on a "cost-plus" basis or a fixed lump sum with an "escalator clause" in which the owner assumes the risk for any increases in cost after the date of signing of the contract.

Some bids being received today are rejected because they are too high, but many are leading to construction contracts and while the present volume of construction is maintained, it is

scarcely to be expected that prices will drop. It is likely that June 30 of this year will see the end of non-housing controls and the elimination of rent ceilings on new housing. This may further increase construction volume and tend to retard lowering of costs. On the other hand, a business recession later this year or early next year, which many expect, may bring lower material costs and might also have the effect of lower labor costs at current wages by increased production.

If the circumstances in your particular parish are such that you do not feel compelled to build at this time, that you can make present facilities serve a while longer, there is a possibility that you will see lower costs, temporarily, within a year or two. But do not overlook the fact that the present potential volume of new construction is greater than at any previous period in our history, and, therefore, any dips in the price curve are likely to be temporary because they will create additional construction contracts by those ready and awaiting just such conditions.—Mr. Raymond M. Marlier, A.I.A.

We broadcast from the choir loft of our church every Wednesday P.M. The choir never sounds so well over the air as it does in church. Have you any suggestions?

We are using a non-directional "mike." The "mike" is fastened to a corner of the organ. It's a men and boys' choir. Perhaps they are too near the mike.

I would suggest that first of all, the matter of microphone pick-up be carefully discussed with the engineer who is handling the program.

I do not, of course, know anything about the acoustics of the church in question, so any recommendations about pick-ups made in the dark like this would be like a doctor's trying to practice medicine without seeing the patient.

But just as a general rule, the mike ought to be in front of the

choir, and not to one side, as I assume it is from the above query.

The choir of course ought to be on the beam of the mike so that there are not some voices off to one side. Such an arrangement can easily destroy the balance that should obtain between the various parts in choral music.

In church pick-ups many engineers favor the use of the cardioid mike with an undirectional setting. This seems to cut down the echo and to preserve better the blending of the voices.

However, the problem can be answered finally only after a study of the church and experiments with different types of mikes and the placement of the choir in the choir loft.

—Mr. William C. Smith,
Radio Director, N.C.C.M.

"Ginsberg, begorra!"

Perhaps the most unique organization in America today is the Irish-Jewish Club of Chicago—composed exclusively of Jews of Irish descent. Membership in the society is reserved for those who can give uncontrovertible proof of their Hibernian heredity, and as they converge on their downtown headquarters each 17th of March it would warm the cockles of the heart of St. Patrick himself to hear the stirring rendition of *The Wearin' of the Green* as delivered by Patrick Ginsburg, Timothy Cohen, Malachy Lowenthal, Bridget Rifkin, Nora Stein, and all the other colleens and gossoons assembled to do honor to Ireland's patron saint. And any poor bosthoon who'd question of the right of Schwartzchild and Strauss to flaunt the shamrock and shillaleh on this night will be shortly appraised that it's open season for a broken poll.—Frank J. Ford in the Springfield (Mass.) Catholic Mirror.

The Priest and the Veteran

John E. Leonard

*Will his faith
languish?*

FATHER was snugly ensconced in a comfortable easy chair. His huge bulk fitted the chair a little too snugly for complete comfort. At his right on an end table stood a cooling glass. It was a hot afternoon.

"So you are just back from overseas, eh?" he grunted to the chaplain who had stopped in to pay his respects. "That was really some war. It didn't help my parish at all. You would be amazed at the drop in my Sunday collections. Just at a time when I wanted to renovate the rectory, too. And now that it is all over the only thing I have to show for it are a couple of boxes of souvenirs. See those three boxes over in the corner? All kinds of stuff in them—and from all over the world. Wish the kids wouldn't have sent them. Just clutter up the room. But I'll have to save them. When they come back they might wonder where they are. Have another drink?"

"No, thanks. You see I'm a patient—"

"Now, about the war," he interrupted, refilling his own glass. "You can't believe all that you hear and read. Take for example the strategy in the Pacific. Actually this is the way things

went . . . " For the next twenty minutes his voice droned on and on.

"Well, I'll have to be going now," the chaplain broke in. "It has been a very enlightening visit."

"Too bad you have to run along. By the way, you just came back from some place, didn't you? Was it England?"

"No," replied the chaplain, as he let himself out the door, "I have just come back from a couple of years in the Pacific."

Back to What?

Back from the Pacific—and from Europe and Asia and the depths of hell—to what? That is what thousands of veterans are asking themselves. Wandering about cities and small towns trying to make themselves over so that they might fit into the post-war world has taken all the glow out of their struggle for existence. Their morale is at a low ebb. They feel that they have been tricked by the Federal and State Governments into thinking they could secure jobs, homes, clothes—the very necessities of life. So few people are interested in what they did. Their discharge button has been looked upon by some as a sentimental attempt at securing sympathy in their regard.

Every veteran lives in a par-

Father Leonard is presently stationed in Garden City, N. Y.

ish. In every parish there is a priest. Never before has a priest been given the opportunity to do so much for so many. Making himself available to the ex-service man and woman should be at the top of his parish duties. Listening to the exploits of a combat-man, even to the point of boredom, does not come under the heading of a waste of time. There is no better way of gaining his confidence and support. Making himself acquainted with the housing conditions of his town, with the possibilities of employment would help to make the priest a hero in the eyes of disillusioned veterans. It would also help to bring them to the Sacraments.

Lack of Interest

Boys and girls in the service have been educated to believe that their chaplain is the one to visit in time of trouble. Now their chaplain is the parish priest. They expect him to be vitally interested in their needs.

To find him not so interested is adding to their disillusionment.

The returning chaplain finds that lack of interest in his fellow-priests. He finds them more interested in the war souvenirs that "clutter up the room" than in the future of the boys who sent them. He finds himself being envied because he was able to "gallivant around the world while we at home had to practically starve on the little food we could acquire." He hears ex-service men being told, as a solution to all their problems to "say five Hail Marys and the Blessed Mother will take care of you." Churches and schools have to be built, collections counted, public school children instructed, sodalities encouraged, and veterans overlooked.

The remarkable faith evidenced by thousands of boys in times of crises needs the human element, the interest of the priest, to keep it alive now. It's too bad that element is lacking.

"Sicut Incensum"

A Redemptorist and a Jesuit were comparing notes, and agreed that it would be of great assistance were they allowed to smoke during meditation. So both decided to seek the necessary permission from their superiors. The Redemptorist sent in his petition, asking quite simply for permission to smoke during meditation. He received a severe rebuke for daring even to make such an impious request. But the Jesuit put his appeal differently, piously begging to be allowed to meditate while smoking. He got the permission.—Canon Jackman.

"Jews are members of the human race. Worse than that I cannot say of them."—Mark Twain.

Sermons for 1947

✠ John F. Noll, D.D.

For the Month of May

Signs Pointing to the True Church

MAY 11

WE have already indicated that God, Who is truth itself, could not be the Founder of even two contradictory forms of religion. Much less, of course, could He sanction hundreds of forms.

(1) But in order to help the inquirer find the truth the Church calls his attention to some characteristics or marks by which the true Church must be distinguished. These marks are mentioned in the *Nicene Creed*, which dates back to the beginning of the fourth century, and was ordered written by the Bishops of the world gathered together at the first Ecumenical Council at Nicea, in Asia Minor.

In that Creed we read: "I believe in *One, Holy, Catholic and Apostolic Church*." There are other marks and characteristics which have always been associated with the true Church of Christ, but the possession of these four must strike everyone as absolutely necessary.

We have seen that Christ called His Church the Kingdom of Heaven on earth, and there can only be one Kingdom of Heaven.

If the Church is of Christ, then it is a *holy* thing; and its very purpose is to make people *holy* because only holy people can enter Heaven. If the Church was

to carry Christ's doctrine "to all nations," "to every creature," then the Church evidently was to be *Catholic* or universal. If the Church was founded on the apostles, and has successors of the apostles with whom Christ is to be "all days," then it is *apostolic*.

(2) Conversely no other religion on earth possesses even one of these four marks. All others are characterized by *divisions*. The original three Protestant religions have subdivided into more than 400. *Not one* of them is *holy* in the sense that it had a "holy" founder, or in the sense that it has any supernatural means of holiness with the exception of Baptism, and that it has appropriated from the Catholic Church. Baptism does not make any one a Protestant but when the recipient of it subscribes to doctrine which the Catholic Church repudiates, he becomes a Protestant. Children baptized in infancy are truly Catholic until they, after attaining the age of reason, follow a religion other than the Catholic.

No other Church is *Catholic or universal* either in time or place or teaching; and, of course, *none is apostolic*. Any book of history or any encyclopedia would suffice to prove to

the inquirer that Protestantism, in all its forms, is comparatively modern.

(3) One other characteristic or mark which stamps the Church as divine is her treatment by the sects and by the world as Christ was treated. Just as Christ was misrepresented, maligned, and persecuted unto death, so were His Apostles and their successors through the centuries. Christ Himself emphasized this mark in His Church when He said to the Apostles: "They will deliver you up in councils, and they will scourge you in their synagogues . . . you shall be hated by all men for My name's sake" (Matt. X, 17-22). On another occasion He said "The hour comes when

whosoever kills you will think that he does a service to God" (John XVI, 2).

There is no other Church in the world which the bitterest enemies of all religion even bother about persecuting. They are after the one Church of Christ.

Conclusion: What I have been saying to you today is so elementary and so easy of comprehension that you are actually blameable when you do not bring it to the attention of others when you discuss religion at all. These others, reared in prejudice, may not even have thought of these characteristics of the true Church—but they are so convincing that they should penetrate even prejudiced minds.

The Oneness of the Church

MAY 18

ALL the Catholics of Europe, Asia, North Central and South America, and even of Dark Africa believe alike, and in their religion God is served officially alike, even though the Mass, for instance, be offered in twenty-one different languages.

(1) Even in the first and second centuries there were those who opposed certain doctrines clearly taught by the Apostles, and at the beginning of the fourth century the very divinity of Christ, the Founder of the Church, was attacked by a churchman named Arius, and he was backed by the Emperor of Constantinople. From century to

century new false teachers arose and "deceived many" as Christ predicted they would; and to check their progress the Church summoned Bishops from all over the world to General Councils to define what was the truth about matters in dispute.

The great apologists of the Church in those days emphasized the mark of unity which was to characterize Christ's Church, unity for which He personally prayed in His last public prayer with the Apostles (John XVII, 21). Of course Christ had also noted that "there shall be one fold and one Shepherd"; and St. Paul insisted that since

there was "only one God there could be only one faith and one Baptism" (Eph. IV, 5).

(2) During the war our boys met Catholics everywhere, even in the jungle islands of the Pacific, and they found them to believe the same doctrine that is taught in the United States; they saw them attending the same Mass. Ignorant though they might be in other matters, these people knew that their Church had a center of unity in Rome. Many world-travelers, like John L. Stoddard, were converted by the mark of unity so manifest in the Catholic Church.

This oneness does not exist in any separate denomination of Protestantism. According to the latest government census the larger Protestant sects are divided into eighteen and twenty parts. Some of them have been merged in recent years, but to do so they were forced to either compromise on doctrine or take the position that it does not matter what one believes.

(3) Those who believe that nothing matters in the Church except the Holy Scriptures, need only to consult them to ascertain that God will not tolerate disunity in regard to His teach-

ing. You are familiar with the words of Christ so often quoted: "He who is not with Me is against Me, and he that gathers not with Me scatters."

St. Paul admonished his followers to "avoid the heretic," by which he meant the one who refused to accept the entire Catholic creed. That word has become odious, and Protestants denounce the Catholic Church for calling dissenters by the Biblical word "heretic." As a matter of fact, the average Protestant is not a *formal* heretic; that is, he never openly repudiated Catholic teaching. He was simply reared in another religion, accepted it without question, and takes for granted that what he was taught or what he inherited was all right.

Conclusion: Does it not seem clear that the Heavenly Father of all mankind would want His followers to know Him alike, to serve Him alike, and to worship Him alike? Can you even conceive of Christ being indifferent as to whether people accept Him as divine, or reject Him as only another religious leader?—as to whether they receive His teaching humbly or insist on their right to disagree with Him?

The Holy Spirit in the Church

MAY 25

AT the time of Christ's Ascension the body of the Church—a divine work—was complete, but it had not yet received its divine supernatural life-giving

principle—the Holy Spirit, Who would abide in it, guide and protect it, and work wonders through it until the end of time. In the Church the Holy Spirit is

the source of Infallibility; in the soul, the source of sanctifying grace.

(1) The Mystical Body of Christ must be as indefectible and enduring in its life principle as it is imperishable in its physical structure. If we were not absolutely certain of this truth because of the assurances of Christ, we should be convinced of it by nineteen centuries of history. If the Church could not be destroyed by 300 years of official state persecution when it was an infant; if schisms engineered and supported by eastern Emperors during several centuries and again by western Emperors in the Middle Ages, were unable to check its progress; if the setting up of rival churches with a national appeal and offering easier terms of salvation; if the imprisonment and banishment of its universal head and of its hierarchy in various countries; if the confiscation of its property and even its disestablishment by law, failed of their purpose; if international and political Freemasonry was as powerless against it in the past as Communism is today—how can we believe otherwise than that “the gates of hell will not prevail against it,” and that the Holy Spirit “will abide with it forever”?

(2) If the Church is divine in character, if its teacher is the Holy Spirit of God, evidently it cannot fall into error. More than that, it must be able to sanctify

all members who will hearken to it and use its means of sanctification. When one is incorporated into Christ's body by Baptism, supernatural life, or the grace of the Holy Spirit, is infused into his soul, as the sap of a tree permeates all its branches and gives life to its very leaves. More than that, the Holy Spirit Himself, the soul of the Church, so truly takes possession of the human soul in grace, that He actually dwells in it. Hence St. Paul calls the human soul His tabernacle and the body which houses the soul, His temple.

In a more personal way the Holy Spirit enters the soul when the child of God is elevated to the rank of a soldier in the army of Christ by Confirmation. On that occasion He brings special supernatural gifts, which enlighten the mind and strengthen the will, known as the “gifts of the Holy Spirit.” If actually put in use, these endowments would have the effect similar to that which His coming to the individual apostles and disciples on Pentecost had on them. Since Christ's Ascension we live under the disposition of the Holy Spirit. Christ had said, “Hither-to My Father worketh and now I work.” He, in turn, committed His Church and its members to the care of the Holy Spirit. When they were born of the Holy Spirit, they were placed through Him in a state of union with God, and that union is

strengthened and made closer by the other Sacraments instituted by Christ—because grace is lodged in them.

(3) Through the means of grace dispensed in the New Law Christ's words are verified, "I am come that they may have life and have it more abundantly." The Old Law had circumcision and washings and purifications, but they did not, of themselves, convey grace.

In the New Law we *actually* become God's sons by adoption and therefore co-heirs with Christ of the bliss and glory of Heaven. Most members of Christ's Church are not conscious of their lofty dignity and of the supernatural state in which they live. In fact, they live like the unregenerated in the world; they live for the world; they incessantly "grieve the Holy Spirit." They seldom think of their special consecration to Christ and to the Holy Spirit, by which they are registered in Heaven as God's own. Hence they do not realize that they are 100 times more respon-

sible than others. "The sensual man," says St. Paul, "perceives not the things of the Spirit of God"; and even most Catholics do not because they live like the sensual-minded outside the Church. The "spiritual man" follows the Holy Spirit, remains conscious of his intimate relationship with God; and if he should, by sin, lose his baptismal innocence, resorts immediately to the Sacrament of Penance, which restores it. The "spiritual man's" house is Heaven and he lives in this world as a wayfarer, keeps himself unspotted by it, so that he may make himself daily more worthy of everlasting union with God.

Conclusion: Try to create an habitual consciousness of your dignity, of the presence of the Holy Spirit within you. Apply to the life of your soul the same principle you apply to your body, that is, avoid what is harmful to it, feed it, correspond to grace. Be actuated by the profit motive, so that every day you will not only avoid the wrong, but do the supernatural good things.

The Holy Spirit in the Individual

JUNE 1

LOOK around in the world and take note of its sorrows, its confusion, its apostasy from God and the ignorance of most of its people concerning God; then learn the lesson that man has spoiled even his temporal happiness by transferring service from the Holy Spirit to the evil

spirit. Both work on the individual, the Holy Spirit directly on his heart and soul, and the evil spirit on his senses and appetite and animal instincts. The Holy Spirit seeks to enlighten the mind and to strengthen the will, while the evil spirit tries to darken the

one and to weaken the other. To profit by the grace of God—and only by cooperating with it can we be saved—we must be of “good will.”

(1) When Peter addressed the multitude representing many nations on Pentecost, 3000 persons who heard him, became converted, while others were driven by their bad will to have him arrested and banished from Jerusalem.

Some of you who are listening to me today will profit by my instruction while others will not get one iota of benefit from it.

If learned men fail to see the truth of Catholicity, it is because they have no disposition to do so.

In today's gospel we are reminded of the need of Baptism, through which the Holy Spirit is brought to the individual soul, in which He lives as in a tabernacle uninterruptedly for at least seven years—or until he meets serious open resistance from a disloyal child of God.

St. Paul tells us that in Baptism God actually adopts us as His own children, while “God sends the Spirit of His Son into our hearts.” In those few words are mentioned the three Divine Persons in Whose name Baptism is conferred.

Just as the Father sent His Son into the world to teach us, so the Son sent the Holy Spirit into His Church and into individual souls to sanctify them.

It is through the indwelling of the Holy Spirit that we have union with the Father and the Son. St. Paul says that we could not have even a good thought without Him. We need His help to make any work or service meritorious. Yet do we not almost ignore the Holy Spirit in our prayers and reflections? We profess belief in His equality with the Father and the Son when we make the sign of the cross, and when we recite the Nicene Creed in which it is declared, “He is glorified equally with the Father and the Son.” We adore Him, usually quite unconsciously, when we say the Gloria Patri, but that is the most attention that the average person gives to the Holy Spirit.

(2) In your Catechism you learned the definition of grace, but I fear that most of you did not grasp it then and have not grasped its significance since. You learned that you had to receive the Sacrament of Baptism to be placed in the *state of grace*; you also learned well that by mortal sin you lose that *state of grace*, and that by the Sacrament of Penance it may be restored. You probably understand the difference between sanctifying and actual grace. Actual grace is given to everybody, baptized or unbaptized, and it may best be defined as *divine assistance* given to an individual to enable him, in any predicament, to avoid the wrong and to do the right,

But if Catholics fully realized that when the soul is free from mortal sin after Baptism, the Holy Spirit actually dwells in them, they would certainly try to become habitually conscious of the fact and act accordingly.

You have heard that by His Redemption the Son of God merited the grace of salvation for all men, but you are not of those who believe that a mere *trust* in such merits will save you. Christ made your salvation *possible*. *You must make it actual* through a steady cooperation with the grace earned by Christ and dispensed to your individual soul through the Holy Spirit.

(3) We cannot merit for Heaven in the slightest degree without the help of God's actual grace.

Without the state of grace your soul is as dead spiritually as your body is physically dead when the soul leaves it, because grace is the spiritual or supernatural life of the soul.

The reason of man is greatly sharpened by the light of divine grace. Four of the gifts of the Holy Spirit are designed to perfect the mind. They are Wisdom, Understanding, Knowledge and Counsel. The other three are designed to condition the will for genuine service to God. They are Fortitude, Piety and the Fear of the Lord. These gifts of the Holy Spirit when stirred into action produce saints.

Faith and the gifts which perfect the mind made the great Doctors of the Church, who, if they lived today and were given a hearing by statesmen, could help much to transform the world.

St. Paul called "the wisdom of this world," to which so many of us pay reverence, by its proper name "foolishness." Isn't he a fool who prefers this world to the next, who pampers his body while he completely neglects his soul?

Conclusion: A definition of grace which you will probably understand and which should influence your life is this: Grace is the actual presence of God the Holy Spirit in the soul, and His operation within the soul. God and His grace are so inseparable that when we drive God, the source of grace, from our souls, we also drive grace from them. We then become "outcast sons of God." Theoretically we remain in a supernatural state because we had been reborn into it, and because we still retain faith and hope. With sanctifying grace we lost the supernaturally infused virtue of charity.

You could receive no better advice from the priest than that which St. Paul gave to Timothy (2 Tim. II, 3). "Labor as a good soldier of Jesus Christ." This means you must be active supernaturally by faithfully cooperating with the grace earned by Christ and dispensed by His Holy Spirit to you.

Book Reviews

The Baltimore Bully Boy

IT is rather difficult to recapture the immediate past, perhaps more difficult to get back to the roaring twenties than to the Athens of Pericles. To read, for example, Mark Sullivan's *Our Times* is at first seriously to question that these were "our times"; it is quite incredible that people did this and said that and thought in so naive a fashion.

*Treatise on the Gods** induced this melancholy retrospective mood of ours. It is back again. It brought with it a flood of memories, curious memories of curious days: Wilson's dream of peace (a dream that will not down); the earlier threat of Bolshevism; Coolidge, and Harding, Peaches Brown-ing and Sacco and Vanzetti, all jumbled together; *Prohibition and the Scopes trial*, in that lack of order; H. L. Mencken, scourge of God in his own original way, above all.

Mencken was the bully boy of Baltimore, editing now *The Sun* of that city, now *The American Mercury*, pontificating the while over our national mores from his little sanctuary on Hollins Street. We rather regret his later lapse into the relative quiet of scholarship even though out of seclusion he has brought forth so valuable a thing as his *The American Language*. He was far more enjoyable in his Don Quixote role, knocking over backhouses in lieu of windmills, and riding hard on the yokels—a fellow of infinite scorn, witty as the devil, and mad at (almost) everybody. Though he

never attained the *saeva indignatio* of Swift, who raged at the very elements, he was at least a heroic "Terrible Tempered Mr. Bang," and he scared the wits out of most of us with his awful snorts.

Quantum mutatus ab illo! But it is we who have changed as well. *Treatise on the Gods* is remarkably dated. This is not to say that it will not effect its own measure of harm but merely to call to attention the fact that modern adversaries of theism (or polytheism, for that matter) have left Mr. Mencken far behind. While he is still firing away with the outmoded weapons of nineteenth century "science," contemporary adversaries of ours are more interested in probing into our subconscious after the fashion of Freud or Jung. They have discarded the golden bough in favor of the phallus or the sensitive psyche.

Mr. Philip Wylie, for example—and Mr. Wylie bids fair to become the oracle of this decade as Mr. Mencken was of his—can do little more for the old warrior than offer to pension him off. In a breezy appraisal which appeared in "The New York Times Book Review" (January 19, 1947), he grants indeed that Mr. Mencken "has exposed frauds, laid ghosts, precipitated fogs, and treed phantoms beyond counting," but (most unkind cut of all) in the role of scientist-philosopher deprecates his conclusions as poppycock—"because they are superficial, they beg the real question, and are founded on the illusion that what is currently deemed Pure Reason will serve forever to satisfy human curiosity."

* H. L. Mencken, *Treatise on the Gods*, Alfred A. Knopf, New York, 1946, 302 pp., \$3.50.

What are Mencken's conclusions? One that stands out most clearly is that priests are generically doubled-dyed knaves, overweeningly ambitious for wealth and power which they attain by hocus-pocus, native cunning, and the crass stupidity of their adherents: "Sacerdotal organizations," he says in one of his innumerable generalizations, "at all times and everywhere, tend to be corrupt, for they naturally attract a scheming and unconscionable type of man . . ."

Anti-clerical Rather Than Sceptical

It would appear that his starting point is anti-clericalism rather than that scepticism he would prefer to wear as his peculiar badge of honor; and that he has, thereafter, rationalized this particular type of biliousness. In any case, here are two examples of his anthropology, both fundamentally anti-clerical:

The persistence of the "Flood Myth" suggests to him a hypothetical reconstruction of the invention of religion. One Spring there came great torrential rains; rising waters spread over the countryside and mounted the higher ground. They cut off cave after cave, swallowed up mothers and children, a hideous scene—"the paralyzing fright, the despair, the false hopes, the bitter desperation." Note it took both despair and desperation to get religion under way.

Finally some idiot, bigger than the rest, bolder or more idiotic, "stands out and hurls his objurgations across the flood" (picture Johnny Weismuller in this unforgettable scene). He throws stones and lashes out with his club. Next morning the waters recede. Here

is religion and its first priest. Mr. Mencken adds with becoming modesty: "The hypothesis is certainly as good as another." He has previously introduced it diffidently by saying: "It will serve the present purpose well enough."

Another reconstruction: The primitive priest was not yet sure enough of his powers; he failed too often for his own peace of mind. He needed the aid of other gods. And, of course, he got them—as follows:

"There was, let us say, a great forest fire or a grass fire and he went into action against it as in duty bound." More imprecations. But now he has "most trusted gesticulations"; and he doesn't seem to have repeated the sortie with the club—although, for the life of us, we cannot see why not. When everything else fails, it starts to pour. The fire god has been routed by a new rain god. We are almost at the pantheon stage; at least close enough to show you the method.

This stroke of good luck, incidentally, further intrenches the priest: "One may be sure that the first priest to manacle a god was not slow to see the advantages of the situation." And so we are off again on the history of prehistory.

History on a Dogtrot

"We talk very truly," remarks Chesterton in *The Everlasting Man*, "of the patience of science, but in this department, it would be truer to talk of the impatience of science." While one can hardly term *A Treatise on the Gods* science, the dictum applies as readily to pseudo-science. Mr. Mencken is in entirely too great a hurry to appreciate the enormous difficulties he creates for any reader, or to prescribe a neavy

dose of his own vaunted scepticism for the absurdities he often solemnly sets down.

Still on a dogtrot, we run through the mazes of comparative religion, nod at Harnack and Loisy as we pass by Christian origins, take a few snipes at the Fathers, hoot at medieval popes, knock down Luther and Calvin and pounce on modern Christianity like a terrier on a rat.

But Mr. Mencken did stop long enough, this edition, to move the Council of Nicea back from 365 to 325; to put a correct quotation into Tertullian's mouth (he had previously attributed a "*credo quia incredibilis*" to him); and to let Henry V off his knees in the snows of Canossa (where he had been since early 1930). This much by way of improvement.

For the rest, it's the same old Mencken. He still trembles with horror and even rage at having discovered that the common man is a common man. Presumably he still feels that, as he wrote in his heyday, "In two thousand years he has moved one inch from the arena to the lynching party—and another inch from the obscenities of the Saturnalia to the obscenities of the Methodist revival." Mencken himself still awaits the coming; but it is the advent of Superman (*Uebermensch*, of course, to Mencken); and he fatally confuses himself with Zarathustra. He still calls upon really great gifts, including that of the sharpest invective of our day. "One horse laugh is worth ten thousand syllogisms," he said himself. He is still short on syllogisms and long on the laugh.

The Omniscient H. L. M.

In his cold bare universe there are no mysteries; he has reduced all things to their lowest possible positivistic denominator. We petty men still peep about to find ourselves dishonorable graves. We feel impulses to reverence that quite overpower. Conscious of littleness, we look to greatness. But Mr. Mencken doth bestride the narrow world like a Colossus—or, like his own fabled ape man, he steps forth boldly, hurls his oburgations—and spits into the flood.

Oddly enough, Mr. Mencken would have us believe that he was "born without any capacity for moral indignation." Nothing could be further from the truth. He is a veritable Vesuvius, spouting all over the place. The rumbling and the overt roar, the vast billowy smoke and the flashes of flame—it is wonderful!

But it is a little sad, too. We venture to say that here is an *anima naturaliter Christiana*. So now Mencken has been called everything. True—he is more on the side of Tertullian than of Thomas Aquinas. As a Christian, he might have ended up in some kind of contemporary Montanism. He has, really, in a sense. He has the same intemperate zeal for perfection as he conceives it; he has the same lofty scorn for the ordinary man; he wields the characteristic weapons of irony and sarcasm. For him all sins are irremissible. Finally, and with this piece of fiction in mind, there is no reason why he could not subscribe to a "*Credo quia absurdum*."

—G. J. Gustafson, Ph.D.

Gossip is like train whistles. Where people hear a lot of it, they get so it doesn't impress them.—*Brooklyn Tablet*.

Continued from page 328
studies of absent-minded professors.

Increased Taxes for Catholics

WELL, maybe that's weaseling a little, because it will affect more than Catholics, but it hits us hard, just the same. The proposed increase in postal rates raises the ante on magazines and newspapers a penny per pound plus a quarter of a cent on each individual copy.

Perhaps it is aimed at publications like *Life* and *Time*. It's estimated that the Post Office Department loses from twelve to fourteen million every year on those two magazines alone. Maybe so. But the Treasury Department gets most of it back in taxes.

The proposed increase would slap hard at publications with a large mail-circulation—and those, alas, include the Catholic press, which circulates mainly by mail.

Our *Sunday Visitor's* postal bill, for instance, would jump from an annual \$60,000 to \$191,000.

Here's how it works: O.S.V. uses 2,000 T. of newsprint per year. That's 4,000,000 lbs. The Government wants an additional penny per pound, or \$40,000 outright, PLUS $\frac{1}{4}$ c per copy. O.S.V. has a weekly circulation of 700,000 or 36,400,000 per year. One-fourth of a cent on each copy yields an additional \$91,000.

That takes no account of *The Family Digest* (5,000,000 per year) or *The Priest*.

These same anguished computations are being figured in every diocesan printshop in the country. Won't you help by writing to your Senators and Congressmen, pointing out the huge and disproportionate tax-burden being laid on the Religious Press?

Authentic Info. On Communism

THE following is a selected reading list provided by our associate editor, Fr. John Cronin, on the question of communism. It is reprinted from his pamphlet, *Communism, A World Menace* (N.C.W. C., 1312 Massachusetts Ave., N. W., Washington 5, D. C.)—which incidentally is attracting considerable attention.

Books

Bullitt, William C., *The Great Globe Itself* (New York: Scribner, 1946. \$2.75). A careful summary and documentation of the Soviet plan for world expansion.
Kravchenko, Victor A., *I Chose Freedom* (New York: Scribner, 1946. \$3.50). The most recent in a series of publications by former communists or Soviet officials. It shows the stark terror which rules in Russia, and outlines communist plans for world rule.

Lyons, Eugene A., *The Red Decade* (New York: Bobbs-Merrill, 1941. \$3.00). An accurate and penetrating study of the communist movement in America. Some details may be dated, but the technique is described in a masterful fashion.

Sheed, Frank J., *Communism and Man* (New York: Sheed and

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Ward, 1939. \$2.00). A penetrating study of the theory of communism and its denial of man's nature.

Ingrim, Robert, *After Hitler Stalin* (Milwaukee: Bruce, 1946. \$3.00). A brilliant analysis of the world crisis and its roots. Chapters 17-26 especially useful as evaluation of post-war policy.

Pamphlets

Pope Pius XI, *On Atheistic Communism* (National Catholic Welfare Conference, 1312 Mass. Ave., N.W., Washington 5, D. C., 1937. 10c). As noted in the body of the study, this treatment of the Holy Father is amazingly applicable to current conditions, although written years ago.

Communist Infiltration in the United States (United States Chamber of Commerce, Conn. Ave. and H St., N. W., Washington 6, D. C., 1946. 25c). Concise but extensive in treatment, with recommendations and bibliography.

Avery, Andrew, *The Communist Fifth Column* (Journal of Commerce, Chicago 90, Ill., 1946. 10c). Reprint of articles which go into much detail on communist activity, including accurate lists of front organizations and controlled unions.

The Communist in Labor Relations Today (Research Institute of America, 292 Madison Ave., New York 17, N. Y. Write directly for copies.) A balanced appraisal of communism in the American labor movement.

Feely, Raymond T., S.J., *Com-*

munist Today or Red Fascism (Paulist Press, 401 West 59th St., New York 19, N. Y., 1945. 5c). An intelligent and penetrating study of American communism, and its allegiance to Moscow.

Communism in Action (Government Printing Office, Washington 25, D. C., 1946. 25c). A documented study of communism in operation in the Soviet Union. The sources are good and the cumulative effect of the facts is strong.

Periodicals And Magazines

Plain Talk (240 Madison Avenue, New York 16, monthly, \$3.00 a year). A competently edited expose of world and domestic communism, edited by laymen of all religious faiths and staffed by experts.

Today's World (St. Louis, P. O. Box 2566, Merchants Station, monthly, \$3.00 a year). Edited by Catholic laymen, rich in facts, and generally accurate in interpretation.

The New Leader (7 East 15th St., New York 3, weekly, \$3.00 a year). Edited by a group of liberals opposed to totalitarianism.

Extremely competent in its treatment of world and domestic communism.

The Wage Earner (58 West Adams St., Detroit 26, weekly, \$2.00 a year). A weekly Catholic labor paper under highly competent editorship. Other Catholic labor papers, all monthly, are *The Labor Leader* (226 Lafayette St., N. Y. C.), *The Labor Observer* (450 Abbott Rd., Buffalo,

Currente Calamo

N. Y.), and Work, (3 East Chicago Ave., Chicago, Ill.). These latter publications sell for one dollar a year.

Review of World Affairs (J. M. Dent, Toronto, monthly, \$10.00 a year). An excellent newsletter on world communism. Has access to material from intelligence agents of the highest ability.

makes Mr. Mayo feel very happy, together with Dr. John, and, of course, it's just the result we wanted. It's a tribute to the zeal of our subscribers.

Thank You, Readers!

DR. John G. Bowen, assistant executive-secretary of NCCM, in charge of Narberth, reports that about a hundred queries reached him as a result of Michael Mayo's article on the secular-press apostolate in the January Priest. This

Church Membership Drive

THE Protestant layman, always front and center in his church, seems to be occupying a still more impressive place these days. At least three explanations suggest themselves: the historically Protestant rejection of a special Priesthood—which is nothing new; the growing realization of ministerial impotence in dealing with the problems that confront all re-



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ligions in the Western secular world; a keener understanding of what a zealous laity can bring to its church. These last two hypotheses, practically one, are of particular interest to us in view of what Fr. Cornelius McGraw has been writing in the pages of *The Priest* ("Do We Want Lay Missionaries," Jan., 1946; "Lay Missionaries Again," Jan., 1947).

A case in point. According to a recent issue of the *Birmingham Age-Herald*, four hundred Presbyterian laymen and two hundred and seventy-five preachers from ten states have begun calling on prospective converts in Atlanta in a drive to increase church membership and to start a lay evangelical movement. A certain Dr. Guy Black of Nashville has been put in charge of a course to prepare preachers for this new technique which, it is hoped, will become the usual thing among Protestants.

Fr. McGraw, who is trying to call our attention to the neglected wealth we have at hand in our own laity, will give us the story of this campaign among Protestants in a forthcoming issue of *The Priest*. Also, in the near future, Fr. Hession of New Haven, Indiana, will attempt to assay this wealth; he thinks all is not gold that glistens and feels he has turned up quite a bit of dross.

How to Die

FEW things have impressed us more than two brief death-bed stories His Excellency Bishop Cassidy told in a moving eulogy de-

livered at the Requiem of one of Fall River's best loved priests, the late Fr. Joseph Griffin.

"Stricken after a busy morning, Bishop Kelleher (late Auxiliary Bishop of Boston) asked the doctor, who had been quietly called, the nature of his ailment. He was told, 'Well, Bishop, I fear you have an attack of coronary thrombosis.'

"'Well, if that is so,' said the holy Bishop, 'I am not only sick, I am dying. I want to go to confession. I want to receive the Holy Viaticum. I want to be anointed. I want a priest to say the prayers for the dying and as my faculties grow weaker say them loud and clear—especially the Act of Contrition.'

"And in less than a half-hour God had taken him away!"

The other story concerns Fr. Griffin, who on one of his bishop's visits said to him, "Bishop, please close the door. I have something to say. I am going to die shortly. When dead I am going to my Island home. There Msgr. McKeon will sing a solemn high Mass, my assistants will be deacon and sub-deacon and Father Meade will preach. Then I'll get into the hearse and come back to the Cathedral and my brother priests will gather around me and sing the Office of the Dead. The next morning you, Bishop, I hope, will celebrate a Pontifical Mass for me and, if you are so disposed, ask the priests and the people to pray for me. And then I'll get into the hearse again and I'll go up to Holyrood Cemetery and there with my family I shall lie down to rest until the God whom I love will raise me up in the Resurrection."

Correspondence



'Do the People Say Mass?'

Editor:

THE author of "Do the People 'say' Mass" adds much confusion to the point he wishes to clarify. No lay people think that they change bread into the Body of Christ. He is fighting all over again the battles of the Council of Trent. We have entered into what may be the most glorious era of the Church since the first three centuries. It was ushered in by the famous sentence of Pius X: "The primary and indispensable source of the true Christian life is the active participation of the laity in the sacred and solemn mysteries of the Church." Both Pius XI and XII have continued to emphasize the part of the lay people in Mass.

The author claims St. Peter uses the word "priesthood" in reference to the laity metaphorically. The lay priesthood cannot be grasped without an understanding of the effects of the sacramental character. St. Augustine is quite clear. After explaining the text of St. Peter, he says: "Those who have not yet received the sacrament of baptism have not yet spiritually become priests." (1)

St. Thomas explains the sacramental character very thoroughly. "All the faithful are deputed to receive or to give to others those things which pertain to the cult of God; and it is for this that the sacramental character is properly deputed. For the whole rite of the Christian religion derives from the Priesthood of Christ. And so

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Correspondence

it is evident that the sacramental character is especially the character of Christ to whose priesthood the faithful are configured by the sacramental characters, which are nothing else than certain participations of the priesthood of Christ derived from Christ himself." (2)

While the priesthood of the laity and the ministerial priesthood differ in kind and degree, they are both participations in the priesthood of Christ. That is why Pius XII can write in *Mystici Corporis Christi*: "In this act of sacrifice through the hands of the priest, whose word alone has brought the Immaculate Lamb to be present on the altar, the faithful themselves with one desire offer it to the Eternal Father" (bold face mine).

1. *Quæstiones Evangeliorum libri Duo*, L. II, c. xl (PL 35, 1355-56)

2. *Sum. Theol. P. III q. 63, a3, c.*

Sincerely in Christ,
Dennis J. Geaney, O.S.A.

P.S. Both quotations are taken from *The Theology of Catholic Action* by Rev. Theodore M. Mesburgh, C.S.C., S.T.D., Notre Dame Indiana, pages 121 and 48 respectively.

63rd and S. Oakley Avenue
Chicago, Illinois

Editor:

I appreciate Father Geaney's adverse comments on my article "Do the People 'Say' Mass?" (*The Priest*, March, 1947). After a careful study of his letter, the following observations occur to me:

1. It is hard for me to see how

Correspondence

anything in the article can be construed as opposing active lay participation in the Mass. I strongly favor such participation. The article had but one objective: to explain why certain recent expressions relative to the part of lay people in offering the Mass, did not seem to harmonize with traditional, solid theological principles. My object was not to discourage lay participation in the Mass, but to point out that such participation, if it is to be truly Catholic, should not go beyond these sound principles.

2. There is no question of renewing the "battles" of Trent. It strikes me that if such "battles" were unfortunately to be renewed, the blame would rest with those who use expressions which the Fathers of Trent would have reprobated.

3. As I see it, it makes no difference as regards this controversy, whether lay people actually think they can consecrate or not. When a revealed dogma is at stake, are not ambiguous expressions always to be deprecated? They are bound to do harm sooner or later.

4. Moreover, it does not satisfy Catholic doctrine to say that priests alone can effect "transubstantiation." The Church has defined that priests alone have the power to offer the Mass. This means that only priests can place the external rite of sacrifice which is the Mass. Since the offering, i.e., the directing to God, of the Divine Victim is the formal element in this external rite, it follows that only priests can make this outward offering without which the sacrifice itself cannot exist. Lay people can offer only by an internal

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act "with one desire and prayer," as the Pope puts it), and this internal act depends for its realization on the fact that the priest places the external offering. If a public official in his speech offers the keys of the city to a visitor, the citizens can and should internally join in this offering. But it is externalized by the official alone. The internal offering of the citizens would be utterly ineffective unless the external offering had been made by their official representative in his speech.

5. This explanation is in no way contradicted by our Holy Father in the quotation cited by Father Geaney. The English translation (at least the one used by Father Geaney) might convey the impression that the Holy Father limits the distinctive priestly act to transubstantiation. This is because the phrase "through the hands of the same priest" is so far separated from its modifier "offer." The original Latin (*Acta A.S.*, July, 1943) is perfectly clear: "itemque in eo (sacrificio missae) Christifideles ipsimet immaculatum Agnum, unius sacerdotis voce in altari praesentem constitutum, communibus votis precibusque associati, per ejusdem sacerdotis manus Aeterno Patri porrigunt..." In other words the Holy Father says exactly what I have said both in my article and in Number 4 above. I do not in any way censure Father Geaney for using the English translation, but it does not seem to give a clear rendition of the original.

6. I believe that Father Geaney explains the so-called priesthood of the laity very well when he says that it differs "in kind and degree" from the real priesthood.

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A priesthood differing not only in degree but also in kind is to my mind metaphorical and an outstanding exegete like Holzmeister (*Epistola Prina Sancti Petri*, p. 249) does not hesitate to call it such.

I wish to thank Father Geaney again. An objective discussion of this important matter should prove beneficial to us all.

Clarence Mc Auliffe, S.J.
St. Mary's College
St. Marys, Kansas

Guest Speaker

Editor:

IN the experience of most parish priests, there is many an invitation to be the "guest speaker," addressing such service-clubs as the Lions, etc.

The writer always finds himself perplexed under this circumstance, and would appreciate hearing from his fellow priests—their reactions, their choice of topics, their personal opinions. Let them express themselves to the undersigned personally or to him through the pages of *The Priest*.

Gratefully yours,

John F. X. O'Neill

St. Eleanor's Rectory
Collegeville, Pennsylvania

The "Dies Irae"

Editor:

In the current issue of *The Priest*, the question—"Must the whole *Dies Irae* be sung at a Requiem?" — is answered, "Yes. Absolutely."

This was always my conviction and has been faithfully observed. But recently in a dispute I was shown the following, in Wappel-

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Correspondence

horst's *Compendium Sacrae Liturgiae*, on page 56 (34, 3), quoting a decree of Sept. 11th, 1847:

Quoad cantum S. Congregatio declaravit, "vel non celebrandas Missas Defunctorum, vel canendas omnia, quae precationem suffragii respiciant"; et speciatim quoad Sequentiam Dies irae "aliquas strophas illius praetermittere posse."

From this it would seem that we have to take the more lenient view.

Wishing you every blessing,

Yours in Christ,

Ivo C. Weis, C.P.P.S.

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Two Views

Editor:

Without entering into an evaluation of the merits or demerits of your correspondent, 'A Southern Priest Speaks His Mind,' I would like to observe that some of his remarks were at least "offensive to pious ears." Such, for instance, his attitude toward episcopal authority and specifically his uncalled for remark about the Holy Father.

J.A.M.

Editor:

Heartiest congratulations to that red hot rebel Fr. Doetterl. I am a Southerner living in the North with these damyankees, just as he is a Northerner (but not a DY) living in the South and giving it his valuable service. I'd like to join him in one good piercing rebel yell.

J. B.

Help Wanted For Korea

Editor:

You will find enclosed a copy of

a note I dashed off this afternoon. . . . The request that something be done for the clergy and seminarians from point of view of supplying Breviaries and Missals is not the result of first fervor or snap judgment; the situation is deplorable. Many a native priest goes miles on foot every day to the hut of a fellow-priest in order to acquire the obligation of the Office. I know of the real need from the two Bishops, the French priests, of whom there are about seventy, from the Irish-St. Columban Fathers, and from the three Maryknollers, Fathers Carroll, Pettiprew, and Booth, the last named just arrived. As a matter of fact I am trying to arrange transportation to get his worldly belongings from the port here at Inchoun to Seoul. The native priests, about 100 in number, and the advanced seminarians, 150, know their Latin equally as well as the European priests and seminarians with whom I have talked.

The Seminary is closed for these two months due to the bitter cold. In one respect I welcome the cold, for then my open chillblains in hands and feet do not itch so, but everything, to and including my watch and my shoes, freezes. Small wonder, the cold, for we reap the full effect of the winds from Siberia on our northern boundary. When mentioning the priests in the preceding paragraph, I should have said we have about 20 German Benedictines in the Russian Zone, but can receive absolutely no word from or about them.

Ninety percent of the natives are utterly poverty-stricken; most of them have skin and lip diseases which make them very forlorn in

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appearance. They live in the thatched-roofed huts in a very slatternly condition; fires are frequent and devastating. There is much of the oriental brutality and cunning about them, most of which disappears once they become Catholic. After a full course of instructions the prospective converts are kept on probation for six months, at the end of which time, if they have proven themselves, they are admitted to Baptism. If you see a man walking on the street with his wife, and particularly if he talks to her, you may be certain they are Catholics. Seven hundred American 'missionaries' are arrived or on their way, and so, the Church in Korea will be hard pressed; others with all their power, influence and money.

Spunky Irish Nun

You would love Sister Philomena, Irish and courageous; from Pearl Harbor until 18 months ago she and another Irish nun, two French nuns, 18 Korean nuns ate grass; she tells us she got more vitamins out of the grass than she now does out of rice. They handle 300 out-patients a day, and are so poor that they have to wash, sterilize and reuse bandages. Two weeks ago, with her Irish temper up, she went to the Military Government, and told them: "You are all Methodists, I am a Catholic, and that is the reason such and such hospital with 30 patients receives more medical supplies than I do with 300 a day." A young Korean seminarian went along with her, and was he frightened! But she wasn't. The Japs could not force her to take the Sacred Heart picture down from the wall, and so what are a few military-govern-

ment personnel in her esteem? We are not allowed under pain of court-martial to give anything that comes in APO packages to them. The same applies to food, clothing and PX rations.

The American Bible Society has shipped to the Korean Bible Society 40,000 Korean-English New Testaments; we have no means of competing. I have been unable to ascertain whether these New Testaments came via APO Service, and consequently free ocean-post or otherwise.

Upon two occasions I talked to the French and the Korean Bishops at Seoul; both told me that they are desperately in need of Breviaries for both priests and seminarians, and of Missals, both altar and hand. The French seminary professors are seriously handicapped due to lack of theological and philosophical works in Latin. Tanqueray and LaFarge or Hickey would be most helpful. . . I think many a priest could find a spare Breviary, Missal—and perhaps a set of Tanqueray-Noldin would do. The names and addresses:

Most Rev. Adrien Larribeau,
Catholic Mission,
Myeng Tong,
Seoul, Korea.
Most Rev. Paul Ro,
Catholic Mission,
Myeng Tong,
Seoul, Korea.

Sister Philomena, Irish by birth and here fifteen years—refused to substitute the "Bridge of the Emperor" for the Sacred Heart picture; her address is Star of the Sea Hospital, Inchoun, Korea.

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